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TRÜBNER'S

ORIENTAL SERIES.





THE  
SĀNKHYA APHORISMS

OF  
KAPILA;

WITH  
Illustrative Extracts from the Commentaries.

TRANSLATED BY  
JAMES R. BALLANTYNE, LL.D.,  
LATE PRINCIPAL OF THE BENARES COLLEGE.

THIRD EDITION.

LONDON:  
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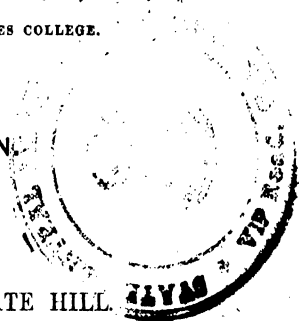
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## PREFACE.

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THE great body of Hindu Philosophy is based upon six sets of very concise Aphorisms. Without a commentary, the Aphorisms are scarcely intelligible; they being designed, not so much to communicate the doctrine of the particular school, as to aid, by the briefest possible suggestions, the memory of him to whom the doctrine shall have been already communicated. To this end they are admirably adapted; and, this being their end, the obscurity which must needs attach to them, in the eyes of the uninstructed, is not chargeable upon them as a fault.

For various reasons it is desirable that there should be an accurate translation of the Aphorisms, with so much of gloss as may be required to render them intelligible. A class of pandits in the Benares Sanskrit College having been induced to learn English, it is contemplated that a version of the Aphorisms, brought out in successive portions, shall be submitted to the criticism of these men, and, through them, of other learned Bráhmans, so that any errors in the version may have the best chance of being discovered and rectified. The employment of such a version as a class-book is designed to subserve, further, the attempt to determine accurately the aspect of the philosophical terminology of the East, as regards that of the West.

These pages, now submitted to the criticism of the pandits who read English, are to be regarded as proof-sheets awaiting correction. They invite discussion.

J. R. B.

BENARES COLLEGE,

5th January, 1852.



## ADVERTISEMENT.

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THE present work, both in its Sanskrit portion and in its English, is, an amended reprint of three volumes,<sup>1</sup> published in India, which have already become very scarce. An abridged form of those volumes,<sup>2</sup> which subsequently

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<sup>1</sup> Their titles here follow :

"The Aphorisms of the Sāṅkhya Philosophy of Kapila, with Illustrative Extracts from the Commentaries. [Book I.] Printed for the use of the Benares College, by order of Govt. N. W. P. Allahabad : Printed at the Presbyterian Mission Press. Rev. L. G. HAY, *Sup't.* 1852."

"The Aphorisms of the Sāṅkhya Philosophy, by Kapila, with Illustrative Extracts from the Commentary. Books II., III., & IV. In Sanskrit and English. Printed for the use of the Benares College, by order of Govt. N. W. P. (1st Edition, 550 Copies :—*Price 12 annas.*) Allahabad : Printed at the Presbyterian Mission Press. Rev. L. G. HAY, *Superintendent.* 1854."

"The Aphorisms of the Sāṅkhya Philosophy, by Kapila, with Illustrative Extracts from the Commentary by Vijnāna-Bhikṣhu. Books V. & VI. Sanskrit and English. Translated by James R. Ballantyne, LL.D., Principal of the Govt. College, Benares. Printed for the use of the Benares College, by order of Govt. N. W. P. (1st Edition, 550 Copies :—*Price 12 annas.*) Allahabad : Printed at the Presbyterian Mission Press. Rev. L. G. HAY, *Sup't.* 1856."

<sup>2</sup> Occupying Fasciculi 32 and 81 of the *3<sup>rd</sup>* Series of the *Bibliotheca Indica*, issued in 1862 and 1865. The proof-sheets of only 32 pages of the whole, from the beginning, were read by Dr. Ballantyne; the rest, by Professor Cowell.

The title of the abridged form runs : "The Sāṅkhya Aphorisms of Kapila, with Extracts from Vijnāna Bhikṣ[h]u's Commentary," &c. But this is a misrepresentation, as regards Book I., which takes up 63 pages out of the total of 175. The expository matter in that Book is derived, very largely, from other commentators than Vijnāna.

appeared, contains nothing of the Sanskrit original but the Aphorisms.

While, in the following pages, all the corrections obtainable from the abridgment have been turned to account, an immense number of improved readings have been taken from another source. Three several times I carefully read Dr. Ballantyne's translation in as many different copies of it; entering suggestions, in the second copy, without reference to those which had been entered in the first, and similarly making independent suggestions in my third copy. All these<sup>1</sup> were, on various occasions, submitted to Dr. Ballantyne; and such of them as did not meet his approval were crossed through. The residue, many more than a thousand, have been embodied

Vedānti Mahādeva mainly supplies it at the outset, and, towards the end, well nigh exclusively, Aniruddha. Some share of it, however, will not be traced; it having been furnished by one of Dr. Ballantyne's pandits, whom I have repeatedly seen in the very act, as by his own acknowledgment, of preparing his elucidations.

<sup>1</sup> Many of them, especially in Books II.—VI., rest on readings of the original preferable to those which had been accepted.

Though not fully published till 1856, my edition of the *Sāṅkhya-pravachana-bhāṣya*, its preface alone excepted, was in print as early as 1853; and Dr. Ballantyne had a copy of it. A few arbitrarily chosen words apart, his text, after Book I., is borrowed from it throughout, but with no mention of the fact. My advice was unheeded, that he should profit by the copious emendations which I had amassed and digested from better manuscripts than those to which I at first had access. Greatly to his disservice, he would not be induced even to look at them. It faring the same with my typographical corrections, he has, here and there, reproduced errors, more or less gross, which might easily have been avoided. See, for specimens, pp. 197, 288, 357, 373, 374, 381, 390.

in the ensuing sheets, but are not indicated,<sup>1</sup> as successively introduced. The renderings proposed in the foot-notes are, for the most part, from among those which have recently occurred to me as eligible.

That Dr. Ballantyne had any thought of reissuing, in whatever form, the volumes mentioned at the beginning of this Advertisement, I was unaware, till some years after he had made over the abridgment of them to Professor Cowell, for publication.<sup>2</sup> Otherwise, I should have placed at his disposal the materials towards improvement of his second edition, which, at the cost of no slight drudgery, are here made available.

The Sāṅkhya Aphorisms, in all the known commentaries on them, are exhibited word for word. The variants, now given, of the Aphorisms, afforded by accessible productions of that character, have been drawn from the works, of which only one has yet been printed, about to be specified :<sup>3</sup>

I. The *Sāṅkhya-pravachana-bhāṣya*, by Vijnāna Bhikṣhu. Revelant particulars I have given elsewhere. My oldest MS. of it was transcribed in 1654.

<sup>1</sup> Nor has attention been topically directed to sundry blemishes of idiom which have been removed; as, for example, by the substitution of 'unless' for 'without,' of 'in time' for 'through time,' of 'presently' for 'just,' and of 'between the two' for 'between both.'

<sup>2</sup> "At the time of his departure from India, in 1860, Dr. Ballantyne left with me the MS. of his revised translation of the Sāṅkhya Aphorisms." "Notice," in the *Bibliotheca Indica*, New Series, No. 81.

<sup>3</sup> For details respecting these commentaries and their authors, see my *Contribution towards the Bibliography of the Indian Philosophical Systems*, or my Preface to the *Sāṅkhya-sāra*.

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II. The *Kápila - sánkhya - pravachana - sūtra-vṛitti*, by Aniruddha. Of this I have consulted, besides a MS. copied in 1818, formerly the property of Dr. Ballantyne, one which I procured to be copied, in 1855, from an old MS. without date.<sup>1</sup>

III. The *Laghu-sánkhya-sūtra-vṛitti*, by Nágeśa. Of this I have two MSS., both undated. One of them is entire; but the other is defective by the three first Books.

IV. The *Sánkhya-pravachana-sūtra-vṛitti-sāra*, by Vedánti Mahádeva. Here, again, only one of two MSS. which I possess is complete. The other, which breaks off in the midst of the comment on Book II., Aph. 15, is, in places, freely interpolated from No. I. Neither of them has a date.

Nearly all my longer annotations, and some of the shorter, were scrutinized, while in the rough, by the learned Professor Cowell, but for whose searching criticisms, which cannot be valued too highly, they would, in several instances, have been far less accurate than they now are.

F. H.

MARLESFORD, SUFFOLK,

Aug. 28, 1884.

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<sup>1</sup> I once had a second copy of this very rare work, bearing no date, but most venerable in appearance. Like many of my manuscript treasures, it was lent, and never found its way back to me.

THE  
SĀNKHYA APHORISMS  
OF  
KAPILA.

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BOOK I.

*a.* Salutation to the illustrious sage, Kapila!<sup>1</sup>

*b.* Well, the great sage, Kapila, desirous of raising the world [from the Slough of Despond in which he found it sunk], perceiving that the knowledge of the *excellence* of any fruit, through the desire [which this excites] for the fruit, is a cause of people's betaking themselves to the means [adapted to the attainment of the fruit], declares [as follows] the excellence of the fruit [which he would urge our striving to obtain]:<sup>2</sup>

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ॥ १ ॥

*The subject proposed.*      *Aph. 1.* Well, the complete cessation of pain [which is] of three kinds is the complete end of man.

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<sup>1</sup> श्रीकपिलमुनये नमः ॥

<sup>2</sup> अथ जगदुद्धिर्धुर्महामुनिः कपिलः फलसौ-  
दर्यज्ञानस्य फलेच्छाद्वारा साधनप्रवृत्तौ कारणत्वं  
अश्रयन्फलसौन्दर्यमाह ॥

a. The word 'well' serves as a benediction;<sup>1</sup> [the particle *atha* being regarded as an auspicious one].

b. By saying that the complete cessation of pain, which is of three kinds,—viz., (1) due to one's self (*ādhyātmika*), (2) due to products of the elements (*ādhibhautika*), and (3) due to supernatural causes (*ādhidaivika*),—is the complete end of man, he means to say that it is the chief end of man, among the four human aims, [viz., merit, wealth, pleasure, and liberation (see *Sāhitya-darpana*, § 2)];<sup>2</sup> because the three are transitory, whereas liberation is not transitory: such is the state of the case.

<sup>1</sup> A question whether the end may not be attained by ordinary means.

c. But then, let it be that the above-mentioned cessation [of all the three kinds of pain] is the complete end of man; still, what reason is there for betaking one's self to a doctrinal system which is the cause of a knowledge of the truth, in the shape of the knowledge of the difference between Nature and Soul, when there are easy remedies for bodily pains, viz., drugs, &c., and remedies for mental pains, viz., beautiful women and delicate food, &c., and remedies for pains due to products of the elements, viz., the residing in impregnable localities, &c., as is enjoined in the institutes of polity, and remedies for pains due to supernatural causes, viz., gems [such as possess marvellous prophylactic properties], and spells, and herbs of mighty

<sup>1</sup> अथ शब्दो मङ्गलार्थः ॥

<sup>2</sup> त्रिविधस्याध्यात्मिकाधिभौतिकाधिदैविकरूपस्य दुःखस्यात्यन्तनिवृत्तिरत्यन्तपुरुषार्थश्चतुर्षु पुरुषार्थेषु मध्ये श्रेष्ठः पुरुषार्थ इत्यर्थस्त्वयाणां क्षयित्वान्मोक्षस्याक्षयित्वादिति भावः ॥

power, &c.; and when [on the other hand], since it is hard to get one to grapple with that very difficult knowledge of truth which can be perfected only by the toil of many successive births, it must be still *more* hard to get one to betake himself to the doctrinal system [which treats of the knowledge in question]? Therefore [i.e., seeing that this may be asked] he declares [as follows]:<sup>1</sup>

न दृष्टात्तत्सिद्धिर्निवृत्तेः पनुवृत्तददर्शनात्<sup>2</sup> ॥ २ ॥

*The end is not to be attained by ordinary means.*

*Aph. 2.* The effectuation of this [complete cessation of pain] is not [to be expected] by means of the visible [such as wealth, &c.]; for we see [on the loss of wealth, &c.,] the restoration [of the misery and evil,] after [its temporary] cessation.

<sup>1</sup> नन्वस्तूक्तनिवृत्तिरत्यन्तपुरुषार्थस्तथापि सच्च-  
पुरुषान्यता व्याति अतएव ज्ञानहेतुशास्त्रप्रवृत्तौ को  
हेतुः शारीरदुःखनिवर्तकानामौषधादीनां मानस-  
दुःखनिवर्तकानां वरस्त्रीमिष्टाच्चादीनमाधिभौति-  
कदुःखनिवर्तकानां नीतिशास्त्रोपदिष्टनिरत्ययस्था-  
नाध्यासनादीनामाधिदैविकदुःखनिवर्तकानां म-  
णिमन्त्रमहौषधादीनां सुकराणां सत्त्वेनानेकजन्म-  
परंपरायाससाध्ये तच्चज्ञानेऽतिदुष्करे प्रवृत्तेर्दुर्ल-  
भत्वेन शास्त्रप्रवृत्तेर्दुर्लभतरत्वादत आह ॥

<sup>2</sup> Instead of निवृत्तेः, the reading of Aniruddha, and of most MSS., Vijnāna has, to the same effect, निवृत्ते. *Ed.*

a. 'The visible,' in the shape of the drugs, &c., above-mentioned<sup>1</sup> [§ 1. c.].

b. 'The effectuation of this,' i.e., the effectuation of the complete cessation of pain.<sup>2</sup>

c. *Why* is it not [to be thus effected]? Because, after the cessation (the cessation of *pain* is understood), we see its restoration, the springing up again of pain in general,<sup>3</sup> [from whichever of its three sources (§ 1. b.)].

d. The state of the matter is this: not by the expedients above-mentioned is there such a removal of pain, that no pain arises thereafter; for, when, by this or that expedient, this or that pain has been destroyed, we see other pains springing up. Therefore, though it be *not* easy [§ 1. c.], the knowledge of truth [as a complete remedy] is to be desired.<sup>4</sup>

e. But then, grant that *future* pain is not debarred by drugs, &c., [employed to remove *present* pain], still, by

<sup>1</sup> दृष्टादुक्तौषधादिरूपात् ॥

<sup>2</sup> तत्सिद्धिर्दुःखात्यन्तनिवृत्तिसिद्धिः ॥

<sup>3</sup> न भवति कुतः । निवृत्तेर्दुःखनिवृत्तेरनन्तमिति शेषोऽनुवृत्तिदर्शनाद्दुःखजातीयोत्पत्तिदर्शनात् ।

<sup>4</sup> अयं भावो नोक्तैरुपायैर्दुःखानुत्पत्तिविशिष्टादुःखनिवृत्तिर्भवति तत्तदुपायैस्तत्तद्दुःखेषु नष्टेष्वपि दुःखान्तरोत्पत्तिदर्शनात् । तस्मादसुकरत्वेऽपि तद्विज्ञानोऽप्येत्यमिति ॥

again and again obviating it [as often as it presents itself], there may be the cessation of *future* pain, also. This doubt he states [as follows] :<sup>1</sup>

प्रात्यहिकक्षुत्प्रतीकारवत्तत्प्रतीकारचेष्टनात्पुरु-  
षार्थत्वम् ॥ ३ ॥

*The question whether the end may not be attained by the recurrent use of ordinary means.*

*Aph. 3.* [Let us consider the doubt] that the soul's desire [the cessation of pain, may result] from exertions for the obviating [of pain], as is the case with the obviating of daily hunger.

a. When pain shall arise [let us suppose one to argue], then it is to be obviated; and thus there is the soul's desire, the cessation of pain; just as one should eat, when there is hunger; and thus there is the soul's desire of the eater, viz., the cessation of hunger. In regard to this [doubt] he states the recognized decision :<sup>2</sup>

सर्वासंभवात्संभवेऽपि सत्त्वासंभवाद्देयः<sup>3</sup> प्रमाण-  
कुशलैः ॥ ४ ॥

<sup>1</sup> ननु मा भूदौषधादिभिर्भाविदुःखनिवृत्तिस्तथा-  
पि पुनः पुनः प्रतीकारकरणे तु भाविदुःखनिवृ-  
त्तिरपि स्यादिति शङ्कते ।

<sup>2</sup> यदा दुःखमुत्पत्स्यते तदा तत्प्रतिकर्तव्यं तथा  
च दुःखनिवृत्तिः पुरुषार्थो यथा यदा क्षुत्तदा भो-  
क्तव्यं भुञ्जानस्य क्षुन्निवृत्तिः पुरुषार्थ इति सिद्धान्त-  
यति ॥

<sup>3</sup> The more ordinary reading of MSS., and that of Aniruddha, is सत्ता°, 'excellence,' not सत्त्वा°, with Vijnāna. *Ed.*

*This suggestion negated.*

*Aph. 4.* This [method of palliatives (§3)] is to be rejected by those who are versed in evidence; because it is not everywhere possible [to employ it at all], and because, even if this *were* possible, there would be an impossibility as regards [ensuring] the perfect fitness [of the agents employed].

*a.* For there are not physicians, &c., in every place and at all times; and [to rely on physicians, &c., would not be advisable], even if there were the possibility,—i.e., even if these *were* [always at hand], since physicians are not *perfect* [in their art];—for pain cannot with certainty be got rid of by means of physicians, &c., with their drugs, &c. Moreover, when corporeal pain has departed, there may still be that which is *mental*, &c.; so that there is not [under such circumstances], in every respect, liberation from pain. For these reasons, *such* a soul's aim [as that which contents itself with temporary palliatives] is to be rejected by those who are versed in evidence,<sup>1</sup> [i.e., who are acquainted with authoritative treatises].

*b.* He mentions another proof<sup>2</sup> [of his assertion]:

<sup>1</sup> नहि सर्वस्मिन्देशे सर्वस्मिन्काले वैद्यादयः  
सन्ति संभवेऽपि सत्त्वेऽपि वैद्यादीनां सत्त्वाभावा-  
च्चहि वैद्यादिभिरप्यवश्यमौषधादिना दुःखं हातुं  
शक्यते । किं च शरीरदुःखापगमे मानसादेस्तस्य  
संभव इति न सर्वथा दुःखाद्विमोकः । तस्मात्प्र-  
माणकुशलै रीदृग्विधपुरुषार्थो हेय इति ॥

<sup>2</sup> युक्त्यन्तरमा . ॥

## उत्कर्षादपि मोक्षस्य सर्वोत्कर्षश्च्युतेः ॥ ५ ॥

*Scriptural evidence in favour of this view.* Aph. 5. Also [an inferior method ought not to be adopted,] because of the preeminence of Liberation [as proved] by the text [of Scripture declaratory] of its pre-eminence above all else.

a. One ought not to endeavour after<sup>1</sup> the removal of this or that pain by these and those expedients [§ 1. c.] ; since Liberation (*moksha*), by being eternal, is transcendent as a remover of all pains. Moreover, one ought to endeavour only after the knowledge of truth, which is the means thereof [i. e., of Liberation] ; because the Scripture tells its pre-eminence above all [other objects of endeavour], in the text: 'There is nothing beyond the gaining of Soul,' [with the utter exclusion of pain].'

b. But then [it may be suggested], when you say *liberation*, we understand you to mean from *bondage*. And is that bondage essential? Or is it adventitious? In the former case, it is incapable of destruction ; if it come under the latter head, it will perish of itself, [like any other adventitious and, therefore, transitory thing]. What have we to do with your 'knowledge of truth,' then? To this he replies [as follows]:<sup>2</sup>

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<sup>1</sup> न तैस्तैरुपायैस्तत्तदुःखोच्छेदे यतितथ्यं मोक्षस्य नित्यत्वेन सर्वदुःखोच्छेद रूपत्वेनोत्कर्षात् । आत्म-लाभात्परं न विद्यत इति सर्वोत्कर्षश्च्युतेरपि तत्साधने तत्त्वज्ञान एव यतितथ्यम् ॥

<sup>2</sup> ननु मोक्ष इत्युक्ते बन्धादिति प्रतीयते । स च



## अविशेषश्चोभयोः ॥ ६ ॥

*An objection met.* *Aph. 6.* And there is no difference between the two.

a. There is no difference in the applicability of liberation, on either of the suppositions, that the bondage is essential, and that it is adventitious, [supposing it were either (see § 19. b)]. That is to say, we can tell both how the bondage takes place, and how the liberation takes place.<sup>1</sup>

b. Now, with the view of demonstrating [the real nature of] Bondage and Liberation, he declares, exclusively, in the first place, the objections to Bondage's being *essential*<sup>2</sup> [§ 5. b.]:

## न स्वभावतो बद्धस्य मोक्षसाधनोपदेशविधिः ॥ ७ ॥

*Liberation must be possible; else the means would not have been enjoined.* *Aph. 7.* There would be no rule in the enjoining of means for the liberation of one bound *essentially*.

बन्धः किं स्वाभाविक उतागन्तुकः । आद्ये ना-  
शायोगोऽन्ये चेत्स्वत एव नद्धयति । किं तत्त्वज्ञा-  
नेनेत्यत आह ॥

<sup>1</sup> उभयोर्बन्धस्य स्वाभाविकागन्तुकत्वयोर्मोक्ष-  
स्योपादेयत्वेऽविशेषः । यथा बन्धस्योपपत्तिर्यथा  
च मोक्षस्य तथा वयं वक्तुं शक्नुम इत्यर्थः ॥

<sup>2</sup> अथ बन्धमोक्षयोरुपपत्त्यर्थमादौ तावत्स्वा-  
भाविकत्वे बन्धस्य दूषणान्याह ॥

a. Since Liberation has been stated [§ 1] to result from the complete cessation of pain, [it follows that] Bondage is the junction of pain; and this is not *essential* in man. For, if that were the case, then there would be no rule, i. e., no fitness, in the Scriptural or legal injunction of means for liberation: such is what must be supplied, [to complete the aphorism]. Because, to explain our meaning [by an illustration], *fire* cannot be liberated from its *heat*, which is essential to it; since that which is *essential* exists as long as the substance exists.<sup>1</sup>

b. And it has been declared in the Divine Song [the *Īśvara-gītā*,]: 'If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.'<sup>2</sup>

c. [Since some one may be disposed to say] 'Grant that there is no fitness [in the Scriptural and legal injunctions, (§ 7. a.)], what have we to do with *that*?' Therefore he declares [as follows]:<sup>3</sup>

<sup>1</sup> दुःखात्यन्तनिवृत्तेर्मोक्षं त्वान्धो दुःखयोगः स च पुरुषे न स्वाभाविकः । तथा सति मोक्षाय साधनोपदेशस्य श्रौतस्य स्मार्तस्य च विधिरनुष्ठानं न घटत इति शेषः । न ह्यग्नेः स्वाभाविकादौष्ण्यान्मोक्षः संभवति स्वाभाविकस्य यावद्दृश्यभावित्वादिति भावः ।

<sup>2</sup> उक्तं चेश्वरगीतायाम् । यद्यात्मा मलिनोऽस्वच्छो विकारी स्यात्स्वभावतः । नहि तस्य भवेन्मुक्तिर्जन्मान्तरशतैरपीति ॥

<sup>3</sup> भवत्वनुष्ठानं किमेतावतेत्यत्र आह ॥

## अविशेषश्चोभयोः ॥ ६ ॥

*An objection met.*

*Aph. 6.* And there is no difference between the two.

*a.* There is no difference in the applicability of liberation, on either of the suppositions, that the bondage is essential, and that it is adventitious, [supposing it were either (see § 19. *b*9)]. That is to say, we can tell both how the bondage takes place, and how the liberation takes place.<sup>1</sup>

*b.* Now, with the view of demonstrating [the real nature of] Bondage and Liberation, he declares, exclusively, in the first place, the objections to Bondage's being *essential*<sup>2</sup> [§ 5. *b.*]:

## न स्वभावतो बद्धस्य मोक्षसाधनोपदेशविधिः ॥ ७ ॥

*Liberation must be possible; else the means would not have been enjoined.*

*Aph. 7.* There would be no rule in the enjoining of means for the liberation of one bound *essentially*.

बन्धः किं स्वाभाविक उतागन्तुकः। आद्ये नाशायोगोऽन्ये चेत्स्वत एव नङ्घ्यति। किं तत्त्वज्ञानेनेत्यत आह ॥

<sup>1</sup> उभयोर्बन्धस्य स्वाभाविक गन्तुत्वोर्लोमोक्षस्योपादेयत्वेऽविशेषः। यथा बन्धस्योपपत्तिर्यथा च मोक्षस्य तथा वयं वक्तुं शक्नुम इत्यर्थः ॥

<sup>2</sup> अथ बन्धमोक्षयोरुपपत्त्यर्थमादौ तावत्स्वाभाविकत्वे बन्धस्य दूषणान्याह ॥

a. Since Liberation has been stated [§ 1] to result from the complete cessation of pain, [it follows that] Bondage is the junction of pain; and this is not *essential* in man. For, if that were the case, then there would be no rule, i. e., no fitness, in the Scriptural or legal injunction of means for liberation: such is what must be supplied, [to complete the aphorism]. Because, to explain our meaning [by an illustration], *fire* cannot be liberated from its *heat*, which is essential to it; since that which is *essential* exists as long as the substance exists.<sup>1</sup>

b. And it has been declared in the Divine Song [the *Īswara-gītā*,]: 'If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.'<sup>2</sup>

c. [Since some one may be disposed to say] 'Grant that there is no fitness [in the Scriptural and legal injunctions, (§ 7. a.)], what have we to do with *that*?' Therefore he declares [as follows]:<sup>3</sup>

<sup>1</sup> दुःखात्यन्तनिवृत्तेर्मोक्षंत्वाद्बन्धो दुःखयोगः स च पुरुषे न स्वाभाविकः । तथा सति मोक्षाय साधनोपदेशस्य श्रौतस्य स्मार्तस्य च विधिरनुष्ठानं न घटत इति शेषः । न ह्यग्नेः स्वाभाविकादौष्ण्यान्मोक्षः संभवति स्वाभाविकस्य यावद्दृश्यभावित्वादिति भावः ।

<sup>2</sup> उक्तं चेश्वरगीतायाम् । यद्यात्मा मलिनोऽस्वच्छो विकारी स्यात्स्वभावतः । नहि तस्य भवेन्मुक्तिर्जन्मान्तरशतैरप्येति ॥

<sup>3</sup> भवत्वननुष्ठानं किमेतावतेत्यत आह ॥

## स्वभावस्यानपायित्वादननुष्ठानलक्षणमप्रा- माण्यम् ॥ ८ ॥

*Scripture would be  
negatory, if pain were  
inevitable.*

*Aph. 8.* Since an essential nature is imperishable, unauthoritativeness, betokened by impracticableness, [would be chargeable against the Scripture, if pain were essential to humanity].

*a.* That is to say: since the essential nature of anything is imperishable, i. e., endures as long as the thing itself, it would follow [on the supposition that pain is essential to humanity], that, since Liberation is *impossible*, the Scripture which enjoins the means for its attainment is a false authority, inasmuch as it is impracticable<sup>1</sup> [in its injunctions. And this is out of the question; Scripture being assumed, here, as in all the others of the six systems, to be an exact measure of truth].

*b.* But then [some one may say], let it *be* an injunction [to use means for the attainment of an unattainable object], on the mere strength of Scripture;<sup>2</sup> [and, since Scripture is an unquestionable authority, we may be excused from asking or answering the question, *why* the injunction is given]. To this he replies [as follows]:

नाशने पदेशविधिरुपदिष्टेऽप्यनुपदेशः ॥ ९ ॥

<sup>1</sup> स्वभावस्यानपायित्वाद्यावद्बुध्यमानां वेदान्तो-  
क्षासंभवेन तत्साधनोपदेशश्चुते. नुष्ठानलक्षणम-  
प्रामा. यं स्यादित्यर्थः ॥

<sup>2</sup> ननु श्रुतेबलादेवानुष्ठानं स्यात्तत्रा. ॥

*An impracticable injunction is no rule.*

*Aph. 9.* There is no rule, where something impossible is enjoined: though it *be* enjoined, it is no injunction. •

*a.* There can be no fitness, or propriety, in an injunction with a view to an impossible fruit; seeing that, though something be enjoined, or ordered [to be effected] by means that are impracticable, this is no injunction at all, but only the *semblance* of an injunction; because it stands to reason, that not even the *Veda* can make one see sense in an absurdity: such is the meaning.<sup>1</sup>

*b.* Here he comes upon a doubt:<sup>2</sup>

शुक्लपटवञ्जीजवच्चेत् ॥ १० ॥

*A doubt whether the essential be not removable.*

*Aph. 10.* If [some one says] as in the case of white cloth, or of a seed, [something essential may be not irremovable, then he will find his answer in the next aphorism]. •

*a.* But then [the doubter is supposed to argue], the destruction even of what is essential [in spite of what is stated under § 7] is seen; as, for example, the essential whiteness of white cloth is removed by dyeing, and the essential power of germination in a seed is removed by

<sup>1</sup> अशक्याय फलायोपदेशस्य विधिरनुष्ठानं न संभवति यत उपदिष्टे विहितेऽप्यशक्योपायेनोपदेश एव न भवति किं तूपदेशाभास एव बाधितमर्थं वेदोऽपि न बोधयतीति न्यायादित्यर्थः ॥

<sup>2</sup> अथ शङ्कते ।

fire. Therefore, according to the analogy of the white cloth and the seed, it is possible that there should be the removal of the bondage of the soul, even though it *were* essential. So, too, there may be [without any impropriety] the enjoinder of the means thereof. Well, *if* [any one argues thus], such is the meaning<sup>1</sup> [of the aphorism, to which he proceeds to reply].

b. He declares<sup>2</sup> [the real state of the case, with reference to the doubt just raised] :

**शक्त्यङ्गवानुङ्गवाभ्यां नाशक्योपदेशः ॥ ११ ॥**

*Decision that an essential property may be hidden, but not removed.*

*Aph. 11.* Since both perceptibleness and [subsequent] non-perceptibleness may belong to some power [which is indestructible], it is not something *impracticable* that is enjoined, [when one is directed to render some indestructible power imperceptible].

a. In regard even to the two examples above-mentioned [§ 10], people do not give 'an injunction for [the positive destruction of] something essential, which is indestructible [§ 8]. Why [do we say this] ? Because, in these two

<sup>1</sup> ननु स्वाभाविकस्याप्यपायो दृश्यते यथा शुक्लपटस्य स्वाभाविकं शैक्ल्यं रागेणापनीयते यथा च बीजस्य स्वाभाविक्यङ्कुरशक्तिरग्निनापनीयते । अतः शुक्लपटवद्बीजवच्च स्वाभाविकस्यापि बन्धस्यापायः पुरुषे संभवतीति । तद्वदेव तत्साधनोपदेशः स्यादिति चेदित्यर्थः ॥

<sup>2</sup> समाधत्ते ॥

instances of the perceptibleness and non-perceptibleness of a power [the powers, namely, of appearing white and of germinating (see § 10. a.)], there are merely the manifestation and [afterwards] the *hiding* of the whiteness, &c., but not the *removal* of the whiteness, or of the power of germination ; because, that is to say, the whiteness of the dyed cloth and the germinating power of the roasted seed can again be brought out by the processes of the bleacher, &c., [in the case of the dyed cloth], and by the will of the *Yogí*, [the possessor of supernatural powers, in the case of the roasted seed], &c.<sup>1</sup>

b. Having thus disproved the notion that bondage is *essential* [to man], wishing to disprove also the notion that it is the result of some [adherent] *cause*, he rejects the [various supposable] causes, viz., Time, &c.<sup>2</sup>

<sup>1</sup> उक्तदृष्टान्तयोरप्यशक्याय स्वाभाविकायोप-  
देशो लोकानां न भवति । कुतः । शक्त्युद्भवा-  
नुद्भवाभ्यां दृष्टान्तद्वये शुक्लत्वादेराविर्भावतिरोभा-  
वावेव भवतो न तु शैक्यस्याङ्कुरशक्तेश्चापायः ।  
रजकादिव्यापारैर्योगिसंकल्पादिभिश्च रक्तपटभृष्ट-  
बीजयोः पुनः शैक्यस्याङ्कुरशक्तेश्चाविर्भावादिति  
भावः ॥

<sup>2</sup> एवं बन्धस्य स्वाभाविकत्वं निराकृत्य नैमित्तिक-  
त्वमपि निराकरिष्यन्निमित्तानि कालादीनि नि-  
राकरोति ॥



## न कालयोगतो व्यापिनो नित्यस्य सर्वसं- बन्धात् ॥ १२ ॥

*Time, which applies to all, cannot be the cause of the bondage of a part.*

*Aph. 12.* Not from connexion with *time* [does bondage befall the soul]; because this, all-pervading and eternal, is [eternally] associated with *all*, [and not with those alone who are in bondage].

*a.* The bondage of man is not caused by *time*; because '[if that were the case,] there could be no such separation as that of the *liberated* and *unliberated*; because time, which applies to everything, and is eternal, is at all times associated with all men,<sup>1</sup> [and must, therefore, bring *all* into bondage, if any].

## न देशयोगतोऽप्यस्मात् ॥ १३ ॥

*Place, for the same reason, cannot be the cause.*

*Aph. 13.* Nor [does bondage arise] from connexion with *place*, either, for the same [reason].

*a.* That is to say: bondage does not arise from connexion with *place*. Why? 'For the same reason,' i.e., for that stated in the preceding aphorism, viz., that, since it [viz., *place*] is connected with *all* men, whether liberated

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<sup>1</sup> न कालनिमित्तकः पुरुषस्य बन्धो व्यापिनो नित्यस्य कालस्य सर्वैः पुरुषैः सर्वकालावच्छेने संबन्धान्मुक्तामुक्तव्यवस्थानुपपत्तेः ॥

or not liberated, bondage would [in *that* case] befall the *liberated*, also.<sup>1</sup>

## नावस्यातो देहधर्मत्वात्तस्याः ॥ १४ ॥

*The soul is not kept in bondage by its being conditioned.* Aph. 14. Nor [does the bondage of the soul arise] from its being conditioned [by its standing among circumstances that clog it by limiting it]; because *that* is the fact in regard to [not the soul, but] the *body*.

a. By 'condition' we mean the being in the shape of a sort of association. The bondage [of the soul] does not arise from *that*; because *that* is the property of the *body* [and not of the soul]; because, that is to say, bondage might befall even the liberated [which is impossible], if that which is the fact in regard to another could occasion the bondage of one quite different.<sup>2</sup>

b. But then [some one might say], *let* this conditioned state belong to the soul. On this point [to prevent mistakes], he declares :<sup>3</sup>

<sup>1</sup> देशयोगतोऽपि न बन्धः । कुतः । अस्मात्पूर्वसूचोक्तान्मुक्तमुक्तसर्वपुरुषसंबन्धान्मुक्तस्यापि बन्धापत्तेरित्यर्थः ॥

<sup>2</sup> अस्या संघातविशेषरूपता । ततो न बन्धस्तस्या देहधर्मत्वादन्यधर्मस्य साक्षादन्यबन्धकत्वे मुक्तस्यापि बन्धापत्तेरिति भावः ॥

<sup>3</sup> ननु पुरुषस्यैवावस्था स्यात्तत्राह ॥

## असङ्गेऽयं पुरुष इति ॥ १५ ॥

*The soul is absolute.* Aph. 15. Because this soul is [unassociated with any conditions or circumstances that could serve as its bonds, it is] absolute.

a. The word *iti* here shows that it [i.e., the assertion conveyed in the aphorism] is a *reason*; the construction with the preceding aphorism being this, that, *since* the soul is unassociated, it belongs only to the body to be conditioned.<sup>1</sup>

## न कर्मणान्यधर्मत्वादतिप्रसक्तेश्च<sup>२</sup> ॥ १६ ॥

*The fruit of works belongs not to the soul.* Aph. 16. Nor [does the bondage of soul arise] from any work; because [works are] the property of another [viz., the mind], and because it [the bondage] would be eternal,<sup>3</sup> [if the case were as you imagine].

<sup>१</sup> इतिर्हेतौ पुरुषस्यासङ्गत्वादवस्थाया देहमा-  
चधर्मत्वमिति पूर्वसूत्रेणान्वयः ॥

<sup>२</sup> The commentator Aniruddha omits the final word, च. Ed.

<sup>३</sup> Professor Wilson's Dictionary erroneously gives 'uninterrupted continuance' as one of the definitions of *atiprasanga*; and that definition, in all probability, suggested 'eternal' to the translator, who here had to do with *atiprasakti*. Near the end of *a*, in the next page but one, *atiprasanga* is rendered 'undue result.' For the synonymous *atiprasakti* and *atiprasanga*, respectively, see Aph. 53, with the comment on it, and the comment on Aph. 151, of this Book.

Colebrooke, on various occasions, represents one or other of these terms by 'wrest,' 'straining a rule,' 'room for misconstruction,' &c. As technicalities, they generally signify 'illegitimately extended application' of a canon, notion, or the like. Ed.

a. That is to say: moreover, the bondage of the soul does not arise from any work, whether enjoined or forbidden; because works are the property of another, i.e., not the property of the soul [but of the mind]. And, if, through a property of another, the bondage of one quite distinct could take place, then bondage might befall even the liberated<sup>1</sup>, [through some acts of some one else].

b. But then [some one may say], this objection does not apply, if we hold that bondage may arise from the acts of the *associate*<sup>2</sup> [viz., the mental organ]: so, with allusion to this, he states another reason, 'and because it would be eternal,' i.e., because bondage, in the shape of connexion with pain, would occur [where it does not,] even in such cases as the universal dissolution<sup>3</sup> [of the phenomenal universe, including the mental organ, but *not* the soul].

*A doubt whether the bondage, also, belongs not to something else than the soul.*

c. But then [some one may say], if that be the case, then let the bondage, too, in the shape of connexion with pain, belong [not to the *soul*, but] to the *mind* alone, in accordance with the principle that it have the same locus as the works [to which it is due]; and, since it is an established point that pain is an affection

<sup>1</sup> न विहितनिषिद्धकर्मणापि पुनः पुनः बन्धः  
कर्मणोऽन्यधर्मत्वादनात्मधर्मत्वादित्यर्थः । अन्य-  
धर्मेण साक्षादन्यस्य बन्धे च मुक्तस्यापि बन्धापत्तेः ॥

<sup>2</sup> *Upādhi*, for which see p. 53, 1, *infra*. *Ed.*

<sup>3</sup> ननु स्वापाधिकर्मणा बन्धाङ्गीकारे नायं दोषः  
इत्याशयेन हेत्वन्तरमाहातिप्रसक्तेश्चेति प्रलयादा-  
वपि दुःखयोगरूपबन्धापत्तेश्चेत्यर्थः ॥

of the *mind*, why is bondage [i. e., connexion with pain] assumed of the *soul*, also? With reference to this doubt, he declares [as follows] :<sup>1</sup>

## विचित्रभोगानुपपत्तिरन्यधर्मत्वे ॥ १७ ॥

*Why it is to the soul that the bondage must belong.* Aph. 17. If it were the property of any other, then there could not be diverse experience.

a. If bondage, in the shape of connexion with pain, were the property of another, i. e., a property of the *mind*, there could be no such thing as diverse experience; there could be no such different experience as one man's experiencing pain, and another man's not: [for, it must be remembered, it is not in point of *mind*, but of *soul*, that men are held, by Kapila, to be numerically different]. Therefore, it must be admitted that pain is connected with the soul, also. And this [pain that belongs to the soul] is in the shape merely of a *reflexion* of the pain [that attaches to its attendant organism]; and this reflexion is of its *own* attendant [organism] only; so that there is no undue result<sup>2</sup> [deducible from our theory].

<sup>1</sup> नन्वेवं दुःखयोगरूपोऽपि बन्धः कर्मसामानाधिकरणानुरोधेन चित्तस्यैवस्तु दुःखस्य चित्तधर्मतायाः सिद्धत्वाच्च किमर्थं पुरुषस्यापि कल्प्यते बन्ध इत्याशङ्क्यामाह ॥

<sup>2</sup> दुःखयोगरूपबन्धस्यान्यधर्मत्वे चित्तधर्मत्वे विचित्रभोगानुपपत्तिः कश्चिदेव दुःखभोक्ता कश्चिन्नेति विचित्रभोगानुपपत्तिः । अतः पुरुषेऽपि

b. He rejects also the notion that Nature (*prakṛiti*) is *directly* the cause of bondage:<sup>1</sup>

प्रकृतिनिबन्धनाच्चेन्न तस्या अपि<sup>2</sup> पारतन्त्र्यम् ॥१८॥

*Nature is not the immediate cause of the soul's bondage.*

*Aph. 18.* If [you say that the soul's bondage arises] from Nature, as its cause, [then I say] 'no;' [because] that, also, is a dependent thing.

a. But then [some one may say], let bondage result from Nature, as its cause. If you say so, I say 'no;' because that, also, i.e., Nature, also, is dependent on the *conjunction* which is to be mentioned in the next aphorism; because, if it [Nature] were to occasion bondage, even *without* that [conjunction which is next to be mentioned], then bondage would occur even in such cases as the universal dissolution,<sup>3</sup> [when soul is altogether disconnected from the phenomenal].

दुःखयोगः स्वीकार्यः । स च दुःखप्रतिबिम्बरूप एव प्रतिबिम्बश्च स्वोपाधेरेव भवतीति नातिप्रसङ्ग इति ॥

<sup>1</sup> साक्षात्प्रकृतिनिमित्तकत्वमपि बन्धस्यापाकरोति ॥

<sup>2</sup> Here and in the comment, I have corrected तस्यापि. *Ed.*

<sup>3</sup> ननु प्रकृतिनिमित्ताच्चान्यो भवत्विति चेन्न यतस्तस्या अपि प्रकृतेरप्युत्तरसूत्रे वक्ष्यमाणसंयोग-पारतन्त्र्यं तेन विनापि बन्धकत्वे प्रलयादावपि बन्धप्रसङ्गात् ॥

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b. If the reading [in the aphorism] be *nibandhaná*<sup>1</sup> [in the 1st case, and not in the 5th], then the construction will be as follows: 'If [you say that] the bondage is caused by Nature,' &c.<sup>2</sup>

c. Therefore, since Nature can be the cause of bondage, only as depending on something else [i.e., on the conjunction to be mentioned in the next aphorism], through this very sort of conjunction [it follows that] the bondage is *reflexional*, like the heat of water due to the conjunction of fire;<sup>3</sup> [water being held to be essentially cold, and to *seem* hot only while the heat continues in conjunction with it].

d. He establishes his own tenet, while engaged on this point, in the very middle<sup>4</sup> [of his criticisms on erroneous notions in regard to the matter; for there are more to come]:

न नित्यशुद्धबुद्धमुक्तस्वभावस्य तद्योगस्तद्यो-  
गादृते<sup>5</sup> ॥ १९ ॥

<sup>1</sup> This is the lection preferred by Aniruddha and his followers. *Ed.*

<sup>2</sup> निबन्धना चेदिति पाठे प्रकृतिनिबन्धना  
बद्धता चेदिति योज्यम् ॥

<sup>3</sup> अतो यत्परतन्त्रा प्रकृतिर्बन्धकारणं भवेत्तस्मा-  
देव संयोगविशेषादौपाधिको बन्धोऽग्निःसोपा-  
ज्जलौष्ण्यवदिति ॥

<sup>4</sup> स्वसिद्धान्तममुनैव प्रसङ्गेनान्तराल एवाव-  
धारयति ॥

<sup>5</sup> Here follows, in the first edition, the particle तु, for which no authority has been discovered. The word translating it I have retained, but bracketed. *Ed.*

*What really is the relation of its bondage to the soul.*

*Aph.* 19. [But] not without the conjunction thereof [i.e., of Nature] is there the connexion of that [i.e., of pain] with that [viz., the soul,] which is ever essentially a pure and free intelligence. .

*a.* Therefore,<sup>1</sup> without the conjunction thereof, i.e., without the conjunction of Nature, there is not, to the soul, any connexion with that, i.e., any connexion with bondage; but, moreover, just through that [connexion with Nature] does bondage take place.<sup>2</sup>

*b.* In order to suggest the fact that the bondage [of the soul] is reflexional [and not inherent in it, either essentially or adventitiously], he makes use of the indirect expression with a double negative, ['not without']. For, if bondage were produced by the conjunction [of the soul] with Nature, as colour is produced by heating [in the case of a jar of black clay, which becomes red in the baking], then, just like that, it would continue even after disjunction therefrom; [as the red colour remains in the jar, after the fire of the brick-kiln has been extinguished, whereas the red colour occasioned in a crystal vase by a China-rose, while it occurs *not without* the China-rose, ceases, on the removal thereof]. Hence, as bondage ceases, on the disjunction [of the soul] from Nature, the bondage is merely reflexional, and neither essential [§ 5. *b.*] nor adventitious<sup>3</sup> [§ 11. *b.*].

<sup>1</sup> The Sanskrit word thus rendered was inadvertently omitted in the first edition. Vijnāna here supplies the comment. *Ed.*

<sup>2</sup> तस्मात्तद्योगात्ते प्रकृतिसंयोगं विना न पुरुषस्य तद्योगो बन्धसंपर्कोऽस्ति । अपि तु तत एव बन्धः ॥

<sup>3</sup> बन्धस्यैवाप्येकत्वलाभाय नञ्द्वयेन हेतोर्हेतुः ।



c. In order that there may not be such an error as that of the Vaiśeṣikas, viz., [the opinion that there is] an absolutely real conjunction [of the soul] with pain, he says 'which is ever,' &c. [§ 19]. That is to say: as the connexion of *colour* with essentially pure crystal does not take place without the conjunction of the China-rose [the hue of which, seen athwart the crystal, seems to belong to the crystal], just so the connexion of *pain* with the soul, ever essentially pure, &c., could not take place without the conjunction of some accidental associate; that is to say, pain, &c., cannot arise *spontaneously*,<sup>1</sup> [any more than a red colour can arise spontaneously in the crystal which is essentially pure].

d. This has been declared, in the *Saura*, as follows: 'As the pure crystal is regarded, by people, as red, in consequence of the proximity of something [as a China-rose]

यदि हि बन्धः पाकजरूपवत्प्रकृतिसंयोगजन्यः स्या-  
त्तदा तद्वदेव तद्वियोगेऽप्यनुवर्तेत । अतः प्रकृति-  
वियोगे बन्धाभावादौपाधिक एव बन्धो न तु स्वा-  
भाविको नैमित्तिको वेति ॥

<sup>1</sup> वैशेषिकाणामिव आस्मादधिको दुःखयोग इति  
भ्रमो मा भूदित्येतदर्थं नित्येत्यादि । यथा स्वभा-  
वशुद्धस्फटिकस्य रागो न जपायोगं विगा घटते  
तथैव नित्यशुद्धादिस्वभावस्य पुरुषस्योपाधिसंयोगं  
विना दुःखसंयोगो न घटते स्वतो दुःखाद्यसंभवा-  
दित्यर्थः ॥

that lends its colour, in like manner the supreme soul<sup>1</sup> [is regarded as being affected by pain].'

*e.* In that [aphorism, 19], the perpetual purity means the being ever devoid of merit and demerit; the perpetual intelligence means the consisting of uninterrupted thought; and the perpetual liberatedness means the being ever dissociated from *real* pain: that is to say, the connexion with pain in the shape of a *reflexion* is not a *real* bondage,<sup>2</sup> [any more than the reflexion of the China-rose is a real stain in the crystal].

*f.* And so the maker of the aphorism means, that the cause of its bondage is just a particular *conjunction* [§ 19.c.]. And now enough as to that point.<sup>3</sup>

*g.* Now he rejects [§ 18.d.] certain causes of [the soul's] bondage, preferred by others:<sup>4</sup>

<sup>1</sup> तदुक्तं सौरे । यथा हि केवलो रक्तः स्फटिके लक्ष्यते जनैः । रञ्जकायुपधानेन तद्वत्परमपूरुष इति ॥

<sup>2</sup> तच्च नित्यशुद्धत्वं सदापुण्यपापशून्यत्वं नित्य-  
बुद्धत्वमलुप्तचिपत्वं नित्यमुक्तत्वं सदापारमार्थि-  
कदुःखायुक्तत्वं प्रतिबिम्बरूपदुःखयोगस्त्वपारमार्थि-  
को बन्ध इति भावः ॥

<sup>3</sup> तथा च संयोगविशेष एवात्र बन्धहेतुतया सूचकदभिप्रेत इत्यलम् ॥

<sup>4</sup> इदानीमन्याभिप्रेतान्बन्धहेतून्विरस्यति ॥

## नाविद्यातोऽप्यवस्तुः । बन्धायोगात् ॥ २० ॥

*The Vedāntic tenet on this point disputed.*

*Aph. 20.* Not from Ignorance, too, [does the soul's bondage arise]; because that which is not a reality is not adapted to binding.

*a.* The word 'too' is used with reference to the previously mentioned 'Time,' &c.,<sup>1</sup> [§ 12, which had been rejected, as causes of the bondage, antecedently to the statement, in § 19, of the received cause].

*b.* Neither, too, does [the soul's] union with bondage result directly from 'Ignorance,' as is the opinion of those who assert non-duality [or the existence of no reality save one (see *Vedānta-sāra*, § 20. *b.*)]; because, since their 'Ignorance' is not a real thing, it is not fit to bind; because, that is to say, the binding of any one with a rope merely dreamt of was never witnessed.<sup>2</sup>

*c.* But, if 'Ignorance' be a reality [as some assert], then he declares [as follows]:<sup>3</sup>

## वस्तुत्वे सिद्धान्तहानिः ॥ २१ ॥

*The Vedānti cannot evade the objection, without stultifying himself.*

*Aph. 21.* If it ['Ignorance'] be [asserted, by you, to be] a reality, then there is an abandonment of the [Vedāntic] tenet, [by you who profess to follow the Vedānta].

<sup>1</sup> अपिशब्दः पूर्वोक्तकालाद्यपेक्षया ॥

<sup>2</sup> अविद्यातोऽपि न साक्षाद्बन्धयोगोऽद्वैतवादिनां तेषामविद्याया अप्यवस्तुत्वेन तया बन्धानौचित्यान्निः स्वाप्नं ज्वा बन्धनं दृष्टमित्यर्थः ॥

<sup>3</sup> अविद्याया वस्तुत्वे त्वाह ॥



b. He ponders a doubt :<sup>1</sup>

• विरुद्धोभयरूपा चेत् ॥ २३ ॥

*The Vedántí must not allege that 'Ignorance' is at once real and unreal.*

*Aph. 23.* If [the Vedántí alleges, regarding 'Ignorance,' that] it is in the shape of both these opposites, [then we shall say 'no,' for the reason to be assigned in the next aphorism].

a. The meaning is: if [the Vedántí says that] 'Ignorance' is not *real*,—else there would be a duality through [there being] something of a different kind [from soul, which a follower of the Vedánta cannot allow],—and, moreover, it is not *unreal*, because we experience its effects; but it is in the shape of something at once real and unreal,<sup>2</sup> [like Plato's *ὄν καὶ μὴ ὄν*: (see *Vedánta-sára*, § 21)].

न तादृक्पदार्थाप्रतीतिः ॥ २४ ॥

*There is no such thing as a thing at once real and unreal.*

*Aph. 24.* [To the suggestion that 'Ignorance' is at once real and unreal, we say] 'no;' because no such thing is known [as is at once real and unreal.]

a. That is to say: it is not right to say that 'Ignorance' is at once real and unreal. The reason of this he states in the words 'because no such thing,' &c.; because any such thing as is at once real and unreal is not known.

<sup>1</sup> शङ्कते ॥

<sup>2</sup> अविद्या न सती येन विजातीयद्वैतापत्तिर्नाप्यसती कार्योपलम्भात्किं तु सदसद्रूपा चेदित्यर्थः ॥

For, in the case of a dispute, it is necessary that there should be an *example* of the thing [i.e. (see Nyāya Aphorisms, I., § 25), a case in which all parties are agreed that the property in dispute is really present]; and, as regards *your* opinion, such is not to be found; [for, where is there anything in regard to which both parties are agreed that it is at once real and unreal, as they are agreed that fire is to be met with on the culinary hearth?]: such is the import.<sup>1</sup>

b. Again he ponders a doubt :<sup>2</sup>

न वयं षट्पदार्थवादिना वैशेषिकादिवत् ॥ २५ ॥.

*A question whether the Vedānti is bound to avoid self-contradiction.*

Aph. 25. [Possibly the Vedānti may remonstrate] 'We are not asserters of any Six Categories, like the *Vaiśeṣikas* and others.'

a. 'We are not asserters of a definite set of categories [like the *Vaiśeṣikas*, who arrange all things under six heads, and the *Naiyāyikas*, who arrange them under sixteen]. Therefore, we hold that there *is* such a thing, unknown though it be [to people in general], as 'Ignorance' which is at once real and unreal, or [if you prefer it], which differs at once from the real and the unreal [see

<sup>1</sup> सदसदूपाविद्येऽपि न युक्तमित्यर्थः । तत्र हेतु-  
माह ता गिति सदसदूपस्य कस्यचिः पि पदार्थ-  
स्याप्रतीतिः । विवादास्पदे हि वस्तुनि दृष्टान्त आ-  
वश्यकः स च भवन्नयेऽप्रसिद्ध इति भावः ॥

<sup>2</sup> पुनः शङ्कते ॥

*Vedānta-sāra*, § 21]; because this is established by proofs,<sup>1</sup> [Scriptural or otherwise, which are satisfactory to us, although they may not comply with all the technical requisitions of Gotama's scheme of argumentative exposition (see Nyāya Aphorisms, I., § 35)].

b. By the expression [in the aphorism] 'and others' are meant the *Naiyāyikas*; for the *Naiyāyika* is an asserter of sixteen categories<sup>2</sup> [see Nyāya Aphorisms, I., § 1].

c. He confutes<sup>3</sup> [this pretence of evading the objection, by disallowing the categories of the Nyāya]:

अनियतत्वेऽपि नायौक्तिकस्य संग्रहोऽन्यथा बालोन्मत्तादिसमत्वम् ॥ २६ ॥

*The self-contradictory is altogether inadmissible.*

*Aph. 26.* Even although this be not compulsory [that the categories be six, or sixteen], there is no acceptance of the inconsistent; else we come to the level of children, and madmen, and the like.

a. Let there be [accepted] no system of categories [such as that of the *Vaiśeṣika*, § 25]; still, since *being* and *not-being* are contradictory, it is impossible for disciples to

<sup>1</sup> न वयं नियतपदार्थवादिनः । अतोऽप्रतीतोऽपि सदसदात्मकः सदसाद्वलक्षणो बा।वेद्यापार्थ इत्यङ्गीकुर्मो मानसिद्धत्वात् ॥

<sup>2</sup> आदिः स हि षोडसपार्थवादीति ॥

<sup>3</sup> परिहरति ॥

admit, merely on Your Worship's assertion, a thing at once real and unreal, which is inconsistent, contrary to all fitness: otherwise, we might as well accept also the self-contradictory assertions of children and the like: such is the meaning.<sup>1</sup>

b. Certain heretics [deniers of the authority of the Vedas] assert that there exist external objects of momentary duration [individually; each being, however, replaced by its facsimile the next instant, so that the uninterrupted series of productions becomes something equivalent to continuous duration], and that by the influence<sup>2</sup> of these the bondage of the soul [is occasioned]. This he objects to, [as follows]:<sup>3</sup>

<sup>1</sup> पदार्थनियमो मास्तु, तथापि भावाभावविरोधेनायौक्तिकस्य युक्तिविरुद्धस्य सदसदात्मकपदार्थस्य संग्रहो भवद्वचनमाचाच्छ्रियाणां न संभवति। अन्यथा बालकाद्युक्तस्यायौक्तिकस्य संग्रहः स्यादित्यर्थः ॥

<sup>2</sup> *Vásand*, a term which Dr. Ballantyne has rendered variously, in divers passages of the present work, and also elsewhere. It is well defined, in Prof. Benfey's *Sanskrit-English Dictionary*: 'An impression remaining unconsciously in the mind, from past actions, etc., and, by the resulting merit or demerit, producing pleasure or pain.' *Ed.*

<sup>3</sup> केचिन्नास्तिका आहुः सन्ति बाह्यविषयाः क्षणिकास्तेषां वासनया जीवस्य बन्ध इति तद्वृषयति ॥



## नानादिविषयोपरागनिमित्तकोऽयस्य<sup>1</sup> ॥ २७ ॥

*The heretical theory of a succession of momentary objects from all eternity, as causing the soul's bondage, rejected.*

*Aph. 27. [The bondage] thereof, moreover, is not caused by any influence of objects from all eternity.*

a. 'Thereof,' i.e., of the soul. An eternal influence of objects, an influence of objects the effect of which, in the shape of a continued stream, has had no commencement,—not by *this*, either, is it possible that the bondage [of the soul] has been occasioned: such is the meaning.<sup>2</sup>

b. He states the reason of this [impossibility]:<sup>3</sup>

न बाह्याभ्यन्तरयोरुपरज्योपरञ्जकभावोऽपि देशव्यवधानात्सुग्नस्थपाटलिपुत्रस्थयोरिव<sup>5</sup> ॥ २८ ॥

<sup>1</sup> Instead of -निमित्तकः, Aniruddha has the substantially equivalent -निमित्तः. *Ed.*

<sup>2</sup> अस्यात्मनः । अनादिविषयोपरागः प्रवाहरूपेणानादिकार्या विषयवासना तन्निमित्तकोऽपि बन्धो न संभवतीत्यर्थः ॥

<sup>3</sup> अत्र हतुमाह ॥

<sup>4</sup> Dr. Ballantyne had, most probably by mere oversight, the unauthorized बाह्यान्तर°, which I have corrected. The reading उपरज्य°, here followed, is, perhaps, that of Aniruddha. उपरज्य° is the form of the word recognized by Vijnána; and I know of no manuscript warrant for the alteration of it seen in the following page, 1,—an extract from his commentary. It is, further, a regular derivative, which the other is not, if it is not even unjustified by grammatical prescription. *Ed.*

<sup>5</sup> Aniruddha has -भेद°, 'division,' in place of -व्यवधान°, 'separation.' *Ed.*

*A thing cannot act  
where it is not.*

*Aph.* 28. Also [in my opinion, as well as in yours, apparently], between the external and the internal there is not the relation of influenced and influencer; because there is a local separation; as there is between him that stays at Srughna and him that stays at Pátaliputra.

a. In the opinion of these [persons whose theory we are at present objecting to], the soul is circumscribed, residing entirely within the body; and that which is thus *within* cannot stand in the relation of the influenced and the influencer, as regards an *external* object. Why? Because they are separated in regard to place; like two persons, the one of whom remains in Srughna and the other in Pátaliputra: such is the meaning. Because the affection which we call 'influence' (*vásaná*) is seen only when there is conjunction, such as that of madder and the cloth to which it gives its colour], or that of flowers and the flower-basket<sup>1</sup> [to which they impart their odour.]

b. By the word 'also' the absence of conjunction [between the soul and objects (see § 15)], &c., which he himself holds, is connected<sup>2</sup> [with the matter of the present aphorism].

<sup>1</sup> तन्मते परिच्छिन्नो देहान्तरस्य एवात्मा तस्या-  
भ्यन्तरस्य न बाह्यविषयेण सहोपरज्योपरञ्जक-  
भावोऽपि संभवति । कुतः । दुग्धस्थपाटलिपुत्र-  
स्थयोरिव देशव्यवधानादित्यर्थः । संयोगे सत्येव  
हि वासनाख्य उपरागो दृष्टो यथा मञ्जिष्ठावस्त्र-  
योर्यथा वा पुष्पपुटकयोरिति ॥

<sup>2</sup> अपिशब्देन स्वमते संयोगाभावादिः समु-  
चीयते ॥

c. Srughna and Pátaliputra [Palibothra, or Patna] are two several places far apart.<sup>1</sup>

d. But then [these heretics may reply], 'The influence of objects [on the soul] may be asserted, because there is a contact with the object; inasmuch as the soul, according to us, goes to the place of the object, just as the senses, according to Your Worship.' Therefore he declares [as follows] :

### द्वयोरेकदेशलब्धोपरागान्न व्यवस्था ॥ २९ ॥

*On the heretical view, the free soul would be equally liable to bondage.* Aph. 29. [It is impossible that the soul's bondage should arise] from an influence received in the same place [where the object is; because, in that case], there would be no distinction between the two, [the bond and the free].

a. To complete the sense, we must supply as follows: 'It is impossible that the bondage should arise from an influence received in one and the same place with the object.' Why? Because there would be no distinction between the two, the soul bound and the soul free; because bondage would [in that case] befall the liberated soul, also; [the free soul, according to this hypothesis, being just as likely to come across objects as any other]: such is the meaning.<sup>3</sup>

<sup>1</sup> सुमुपाटलिपुत्रौ विप्रकृष्टदेशविशेषौ ॥

<sup>2</sup> ननु भवतामिन्द्रियाणां भिवास्माकमात्मनो विषयेशगमना विषयसंयोगेन विषयोपरागो वक्तव्यः । तच्चाह ॥

<sup>3</sup> एकस्मिन्विषयदेशे लब्धादुपरागाद्वन्धो न

b. Here he ponders a doubt :<sup>1</sup>

अदृष्टवशाच्चेत् ॥ ३० ॥

*The heretic's attempted defence.*

*Aph. 30.* If [the heretic, wishing to save his theory, suggests that a difference between the two cases (see § 29) does exist] in virtue of the *unseen*, [i.e., of merit and demerit, then he will find his answer in the next aphorism].

a. That is to say, [the heretic may argue]: 'But then, granting that they [the free soul and the bound] are alike in respect of their coming into contact with objects, when they become conjoined with them in one and the same locality; yet the *reception of the influence* may result merely from the force of the *unseen*, [i.e., from the merit and demerit of this or that soul; the soul that is liberated alike from merit and demerit being able to encounter, with impunity, the object that would enchain one differently circumstanced]': if <sup>2</sup> [this be urged, then we look forward].

a. This he disputes,<sup>3</sup> [as follows]:

न द्वयोरेककालायोगादुपकार्योपकारक-  
भावः ॥ ३१ ॥

संभवतीति शेषः । कुतः । यरमाद्वयोर्बद्धमुक्तात्मनो-  
न व्यवस्था मुक्तस्यापि बन्धापत्तेरित्यर्थः ॥

<sup>1</sup> अत्र शङ्कते ॥

<sup>2</sup> नन्वेकेशसंबन्धेन विषयसंयोगसाम्येऽप्यदृष्ट-  
वशादेवोपरागलाभ इति चेदित्यर्थः ॥

<sup>3</sup> ग्राह्यमिति ॥

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*Each back must bear  
its own burden.*

*Aph.* 31. They cannot stand in the relation of deserver and bestower, since the two do not belong to one and the same time.

*a.* Since, in thy opinion, the agent and the patient are distinct, and do not belong to the same time [believing, as thou heretically dost, not only that *objects* (see § 26. *b.*) momentarily perish and are replaced, but that the duration of *souls*, also, is of a like description], there is positively no such relation [between the soul at one time and its successor at another] as that of deserver and bestower [or transmitter of its merits or demerits]; because it is impossible that there should be an influence of objects [§ 27] taking effect on a patient [say, the soul of to-day], occasioned by the 'unseen' [merit or demerit] belonging to an agent [say, the soul of yesterday, which, on the hypothesis in question, is a numerically different individual]: such is the meaning.<sup>1</sup>

*b.* He ponders a doubt:<sup>2</sup>

पुत्रकर्मवदिति चेत् ॥ ३२ ॥

*Whether merit may, or  
may not, be imputed.*

*Aph.* 32. If [the heretic suggests that] the case is like that of the ceremonies in regard to a son, [then he will find his reply by looking forward].

*a.* But then [the heretic, admitting the principle that

<sup>1</sup> तव मते कर्तृभोक्तोर्भेदादेककालासंबन्धाच्च  
नैवोपकार्योपका कभावे नहि कर्तृनिष्ठादृष्टेन भो-  
क्तृनिष्ठे विषयोपरागः संभवतीत्यर्थः ॥

<sup>2</sup> शङ्कते ॥

the merit or demerit of an act belongs entirely to the agent, may urge that], as the son is benefited by ceremonies in regard to a son, such as that [ceremony (see Colebrooke's 'Hindú Law,' Vol. III., p. 104) celebrated] in anticipation of conception, which [no doubt] belongs to the *father* [who performs the ceremonies, to propitiate the gods], in like manner there may be an influence of objects on the experiencer [say, the soul of to-day], through the 'unseen' [merit or demerit] that belongs even to a different subject [say, the soul of yesterday]: such is the meaning<sup>1</sup> [of the heretic].

b. He refutes this, by showing that the illustration is not a fact:<sup>2</sup>

नास्ति हि तत्र स्थिर एक आत्मा यो गर्भाधानादि-  
ना<sup>3</sup> संस्क्रियेत<sup>4</sup> ॥ ३३ ॥

*This will not help the  
heretic's argument.*

Aph. 33. [Your illustration proves nothing ;] for, in that case, there is no one permanent soul which could be consecrated by the ceremonies in anticipation of conception, &c.

a. 'In that case,' i.e., on thy theory, too, the benefit of

<sup>1</sup> ननु यथा पितृनिष्ठेन गर्भाधानादिना पुत्रक-  
र्मणा पुत्रस्योपकारो भवति तद्वच्चधिकरणेनैवा-  
दृष्टेन भोक्तुर्विषयोपरागः स्यादित्यर्थः ॥

<sup>2</sup> दृष्टान्तासंख्या परिहरति ॥

<sup>3</sup> Aniruddha has गर्भाधानादिकर्मणा ; and Dr. Ballan-  
tyne's rendering suits it. *Ed.*

<sup>4</sup> A common reading, but inferior, is संस्क्रियते. *Ed.*

the son, by [means of the performance of]<sup>1</sup> the ceremonies in anticipation of conception, &c., could not take place; 'for,' i.e., because, on that theory, there is not one [self-identical] soul, continuing from the [time of] conception to birth, which could be consecrated [by the ceremonies in question], so as to be a fit subject for the duties that pertain to the time subsequent to birth [such as the investiture with the sacred thread, for which the young Bráhmaṇ would not be a fit subject, if the ceremonies in anticipation of his conception had been omitted]: and thus your illustration is not a real one,<sup>2</sup> [on your *own* theory: it is not a thing that you can assert as a fact].

b. And, according to *my* theory, also, your illustration is not a fact; seeing that it is possible that the benefit to the son should arise from the 'unseen' [merit] deposited in the son by means of the ceremony regarding the son: for it is an implied tenet [of my school], that it [the soul] is permanent [in its self-identity]; and there is the injunction<sup>3</sup> [of Manu, (Ch. II., v. 26), with regard to the ceremonies in question, which proceeds on the same grounds].

<sup>1</sup> The brackets are of my inserting. *Ed.*

<sup>2</sup> तच्च त्वन्मते गर्भाधानादिकर्मणापि पुत्रस्योपकारो न घटते हि यस्मात्तच्च गर्भाधानमारभ्य जन्मपर्यन्तस्थायेक आत्मा नास्ति यो जन्मोक्तकालान्नकर्मधिकारार्थं संस्क्रियेतेति तथा च दृष्टान्तासिद्धिः ॥

<sup>3</sup> अस्मन्मतेऽपि स्थैर्याभ्युपगमाद्वचनाच्च पुत्रकर्मणा पुत्रनिष्ठादृष्टेत्यस्यैः पुत्रोपका संभवादृष्टान्तासिद्धिरित्यर्थः ॥

c. Some other heretic may encounter us, on the strength of [the argument here next stated, viz.,] 'But then, since *bondage*, also, [like everything else] is momentary, let this *bondage* have nothing determinate for its cause, or *nothing at all* for its cause,'<sup>1</sup> [which view of matters is propounded in the next aphorism]:

## स्थिरकार्यासिद्धेः क्षणिकत्वम् ॥ ३४ ॥

*Whether bondage may not be momentary, and so require no cause.*

*Aph. 34.* Since there is no such thing as a permanent result [on the heretical view], the momentariness [of *bondage*, also, is to be admitted].

a. 'Of *bondage*': this must be supplied, [to complete the aphorism].<sup>2</sup>

b. And thus the point relied on is, that it [i.e., *bondage*] have no cause at all. And so this is the application [of the argument, viz.] :

- (1) *Bondage*, &c., is momentary;
- (2) Because it exists,
- (3) [Everything that exists is momentary,] as the apex of the lamp-flame, or the like.<sup>3</sup>

<sup>1</sup> ननु बन्धस्यापि क्षणिकत्वा नियतकारणको-  
ऽभावकारणको वा बन्धोऽस्त्वित्यागयेनापरो ना-  
स्तिकः प्रत्यवतिष्ठते ॥

<sup>2</sup> बन्धस्येति शेषः ॥

<sup>3</sup> तथा चाकारणक एवास्त्वित्याशयः । तथा  
चायं प्रयोगे बन्धादिकं क्षणिकं सत्त्वादीपशिखा-  
दिवदिति ॥



c. And [continues the heretic,] this [reason, viz., 'existence'] does not extend *unduly*<sup>1</sup> [as you may object,] to the case of a jar, or the like; because *that*, also [in my opinion], is like the subject in dispute, [in being momentary]. This [in fact] is precisely what is asserted in the expression, 'since there is *no such thing* as a permanent result'<sup>2</sup> [§34].

d. He objects<sup>3</sup> [to this heretical view]:

न प्रत्यभिज्ञाबाधात् ॥ ३५ ॥

*The fact of recognition proves that things are not momentary.*

Aph. 35. No, [things are *not* momentary in their duration]; for the absurdity of this is proved by *recognition*.

a. That is to say: nothing is momentary; because the absurdity of its being momentary follows from the opposite argument [to that under §34. b.], taken from such facts of recognition as, 'what I saw, that same do I touch,' [an argument which may be stated as follows], viz.:

- (1) Bondage, &c., is permanent;
- (2) Because it exists,

<sup>1</sup> *Vyabhichāra* is the expression here paraphrased. In this work and others, the translator has given it many meanings; and so has Colebrooke, who renders it, in various contexts, by 'contradiction,' 'derogation,' 'failure,' 'impossibility,' 'unoperativeness,' &c. As a logical technicality, it denotes the presentation of the reason, or middle term, unaccompanied by the major term. *Ed.*

<sup>2</sup> न च घटादौ व्यभिचास्तस्यापि पक्षसमत्वात् ।  
एतदेवोक्तं स्थिरकार्यासिद्धेरित्यनेन ॥

<sup>3</sup> दूषयति ॥

(3) [Everything that exists is permanent,] as a jar, or the like.<sup>1</sup>

## श्रुतिन्यायविरोधाच्च ॥ ३६ ॥

*That things are momentary is contradicted by Scripture and reasoning.*

*Aph. 36.* And [things are not momentary ;] because this is contradicted by Scripture and by reasoning.

a. That is to say : nothing is momentary ; because the general principle, that the whole world, consisting of effects and causes, is momentary, is contradicted by such texts as this, viz., '[All] this, O ingenuous one, was antecedently existing,' and by such Scriptural and other arguments as this, viz., 'How should what exists proceed from the non-existent ?'<sup>2</sup>

## दृष्टान्तसिद्धेश्च ॥ ३७ ॥

*The heretic's illustration is not a truth.*

*Aph. 37.* And [we reject the argument of this heretic ;] because his instance is not a fact.

<sup>1</sup> न कस्यापि क्षणिकत्वं यदद्राक्षं तदेवाहं स्पृशामात्याप्रित्यभिज्ञानुगृहीतेन बन्धाधिकं स्थिरं सस्वाहटादिविति न्यनुमानेन क्षणिकत्वस्य बाधादित्यर्थः ॥

<sup>2</sup> सदेव सौम्येदमय आसीदित्यादिश्रुतिभिः कथ्यन्ततः सज्जायेतेत्याश्रितायुक्तिभिश्च कार्यकारणाभकाखलप्रपञ्चे क्षणिकत्वानुमानस्य विरोधान्न क्षणिकत्वं न स्यादीत्यर्थः ॥

a. That is to say : the general principle of the momentariness [of all things] is denied ; because this momentary character does not [in fact] belong to the apex of the lamp-flame, &c., the instance [on which thou, heretic, dost ground thy generalization, (§ 34. b.)]. Moreover, thou quite errest in regard to momentariness, in that instance, from not taking account of the minute and numerous instants [really included in a duration which seems to thee momentary] : such is the import.<sup>1</sup>

*If things were momentary, there could be no relation of cause and effect.*

b. Moreover, if the momentary duration, &c., [of things] be asserted, then there can be no such thing as the relation of cause and effect, in the case of the earth and the jar, and the like.

And you must not say that there is no such thing as that [relation of cause and effect] ; because it is proved to be a reality by the fact that, otherwise, there would be no such thing as the efforts of him who desires an effect, [and who, therefore, sets in operation the causes adapted to its production]. With reference to this, he declares [as follows] :<sup>2</sup>

युगपज्जायमानयोर्न कार्यकारणभावः ॥ ३८ ॥

<sup>1</sup> दृष्टान्ते नीपक्षितौ क्षणिकत्वस्यासंज्ञेर्न क्षणिकत्वानुमानमित्यर्थः । किं च सूक्ष्मानेकक्षणा-नाकलनेन क्षणिकत्वम एव तच्च तवेति भावः ॥

<sup>2</sup> किं च क्षणिकत्ववादे मृद्भटादिस्थले कार्यकारणभावो नोपपद्यते । न च नास्त्येव स इति वाच्यं कार्यार्थिनः प्रत्यन्यथानुपपत्त्या तत्सिद्धेरित्यभिप्रेत्याह ॥

*The causal relation is not between things that arise simultaneously.*

*Aph.* 38. It is not between two things coming simultaneously into existence, that the relation of cause and effect exists.

a. Let us ask, does the relation of product and [material] cause exist between the earth and the jar, as *simultaneously* coming into [their supposed momentary] existence, or as successive? Not the first; because there is nothing to lead to such an inference, and because we should not [in that case] find the man, who wants a jar, operating with earth, &c., [with a view to the jar's *subsequent* production]. Neither is it the last; in regard to which he declares [as follows] :<sup>1</sup>

### पूर्वापाय उत्तरायोगात् ॥ ३९ ॥

*A product cannot survive its substantial cause.*

*Aph.* 39. Because, when the antecedent departs, the consequent is unfit [to arise, and survive it].

a. The relation of cause and effect is, further, inconsistent with the theory of the momentary duration of things; because, at the time when the antecedent, i. e., the cause, departs, the consequent, i. e., the product, is 'unfit,' i. e., is not competent to arise; because, that is to say, a product is cognized only by its inhering in [and being substantially identical with, however formally different from,] its

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<sup>1</sup> किं मृद्वटयोर्युगपज्जायमानयोः कार्यकारण-  
भावः किं वा क्रमिकयोः । नाद्यो विनिगमका-  
भावाद्द्वटार्थिनो मृदादिप्रवृत्त्यनुपपत्तेश्च । नान्य  
इत्याह ॥

substantial cause,<sup>1</sup> [and is incapable, therefore, of surviving it].

b. With reference to this same [topic, viz., the] substantial cause, he mentions another [the converse] objection<sup>2</sup> [to the theory of the momentary duration of things]:

तद्भावे तदयोसादुभयव्यभिचारादपि न ॥ ४० ॥

*The coexistence of substance and product is impossible, if things be momentary.*

*Aph.* 40. Moreover, not [on the theory of the momentary duration of things, can there be such a relation as that of cause and effect]; because, while the one [the antecedent] exists, the other [the consequent] is incompatible, because the two keep always asunder.<sup>3</sup>

a. To complete [the aphorism], we must say, 'moreover, [on the theory objected to], there can be no such relation as that of cause and effect; because, at the time when the antecedent exists, the consequent cannot coexist with it, the two being mutually exclusive.'<sup>4</sup> The two suggesters of the relation of cause and effect, in product and sub

<sup>1</sup> पूर्वस्य का एस्यापायकाल उत्तरस्य कार्यस्या-  
योगात्प्रत्यनौचित्यादपि न क्षणिकत्वादे संभ-  
वति कार्यकारणभाव उपादानकारणात्गततये-  
कार्यानुभवादित्यर्थः ॥

<sup>2</sup> उपादानकारणमधिकृत्यैव दूषणान्तरमाह ॥

<sup>3</sup> For *vyabhichāra*, the word used in the original, see 1, at p. 88, *supra*. Ed.

<sup>4</sup> Here again occurs, in the Sanskrit, the term *vyabhichāra*. Ed.

stance,<sup>1</sup> are (1) this concomitancy of affirmatives, that, while the product exists, the substance thereof exists, and (2) this concomitancy of negatives,<sup>2</sup> that, when the substance no longer exists, the product no longer exists : and these two [conditions, on *your* theory] cannot be ; because, since things [in your opinion,] are momentary in their duration, the two [viz., the substance and the product], inasmuch as they are antecedent and consequent,<sup>3</sup> belong to opposite times,<sup>4</sup> [and cannot, therefore, coexist ; for the product, according to you, does not come into existence until its substance has perished, which is contrary to the nature of the causal relation just defined].

b. But then, [the heretic may say, do not let the co-existence of substance and product be insisted upon, as indispensable to the causal relation between the two, but] 'let the nature of a cause belong to the substantial cause,

<sup>1</sup> I have inserted the words 'in product and substance.' *Ed.*

<sup>2</sup> The original dual of 'concomitancy of affirmatives' and 'concomitancy of negatives' is *anwayavyatirekau*. For other English equivalents of this term, occurring in the singular number, see Book VI., Aph. 15 and 63. *Ed.*

<sup>3</sup> 'Antecedent and consequent' renders *kramika*, translated 'successive' in Aph. 38, a, at p. 41, *supra*. *Ed.*

‘ पूर्वस्य भावकाल उत्त स्यासंबन्धादुभयव्यभि-  
चारादपि न कार्यकारणभाव इति शेषः । यदो-  
पादेयं तदोपादानं योपादानाभावस्तदोपादेया-  
भाव इत्यन्वयव्यतिरेका उपायोपादानयोः का-  
र्यकारणभावयोः कौ तौ च क्रमिकत्वेन क्रमिक-  
योस्तयोर्विरुद्धकालत्वान्न संभवतः ॥

as it belongs to the *instrumental* cause, in respect merely of its *antecedence*.' To this he replies:<sup>1</sup>

पूर्वभावमात्रे न नियमः ॥ ४१ ॥

*Antecedence to the product does not distinguish the Matter from the Instrument.*

*Aph. 41.* If there were merely *antecedence*, then there would be no determination [of a substantial or material cause, as distinguished from an instrumental cause].

*a.* And it could not be determined that this was the *substance* [of this or that product], on the granting of nothing more than its *antecedence* [to the product]; because antecedence constitutes no distinction between it and the *instrumental* causes; for, [as we need scarcely remind you], that there is a distinction between instrumental and substantial causes, the whole world is agreed: such is the meaning.<sup>2</sup>

*The question whether anything exists besides Thought.*

*b.* Other heretics say: 'Since nothing [really] exists, except *Thought*, neither does *Bondage*; just as the things of a dream [have no real exist-

<sup>1</sup> ननु निमित्तकारणस्येवोपादानस्यापि पूर्वभावमात्रेणैव कारणतास्त्विति तच्चाह ॥

<sup>2</sup> पूर्वभावमात्रात्पगमे चेदमेवोपादानमिति नियमो न स्यान्निमित्तकारणानामपि पूर्वभावविशेषादीदृगेव हि निमित्तोपादानयोर्विभागः सवलोकादि इत्यर्थः ॥

ence]. Therefore it has *no* cause; for it is absolutely *false*.<sup>1</sup> He rejects the opinion of these<sup>1</sup> [heretics]:

## न विज्ञानमात्रं बाह्यप्रतीतिः ॥ ४२ ॥

*We have the evidence of Intuition for the External, as well as for the Internal.*

*Aph. 42.* Not Thought alone exists; because there is the intuition of the external.

a. That is to say: the *reality* is not *Thought* alone; because external objects, also, are proved to exist, just as Thought is, by intuition.<sup>2</sup>

b. But then [these heretics may rejoin], 'From the example of intuitive perception in *dreams* [see Butler's 'Analogy,' Part I., Ch. I.], we find this [your supposed evidence of objective reality] to exist, even in the *absence* of objects!' To this he replies:<sup>3</sup>

## तदभावे तदभावाच्छून्यं तर्हि ॥ ४३ ॥

*The denial of the external amounts to Nihilism.*

*Aph. 43.* Then, since, if the one does not exist, the other does not exist, there is a void, [i.e., nothing exists at all].

<sup>1</sup> अपरे नास्तिका आहुः । विज्ञानातिरिक्तव-  
स्वभावेन बन्धोऽपि स्वप्नपदार्थवत् । अतोऽत्यन्त-  
मिथ्यात्वे न तत्र कारणमस्तीति तन्मतमपा-  
करोति ॥

<sup>2</sup> न विज्ञानमात्रं तत्त्वं बाह्यार्थानामपि विज्ञा-  
नवत्प्रतीतिसिद्धत्वादित्यर्थः ॥

<sup>3</sup> ननु स्वप्नप्रतीतिरुपान्तेन विषयाभावेऽपि  
तदुपपत्तिरिति । तथाह ॥



a. That is to say : if external things do not exist, then a mere *void* offers itself. Why ? Because, if the external does not exist, then *thought* does not exist ; for it is *intuition* that proves the objective : and, if the intuition of the external did not establish the objective, then the intuition of *thought*, also, would not establish [the existence of] *thought*.<sup>1</sup>

b. 'Then let the reality be a mere void ; and, therefore, the searching for the cause of Bondage is unfitting, *just because a void is all* : ' with such a proposal [as recorded in the next aphorism] does [some one who may claim the title of] the very crest-gem of the heretics rise up in opposition :<sup>2</sup>

शून्यं तत्त्वं भावो विनश्यति वस्तुधर्मत्वाद्दिना-  
शस्य ॥ ४४ ॥

*The heretic goes the length of asserting sheer Nihilism.*

Aph. 44. The reality is a void : what is perishes ; because to perish is the habit of things.

a. The void alone [says this prince of heretics, or the fact that nothing exists at all] is the reality, [or the only

<sup>1</sup> तर्हि बाह्याभावे शून्यं प्रसज्येत । कुतः ।  
बाह्याभावे विज्ञानाभावान्प्रतीतिर्हि विषयसा-  
धिका बाह्यप्रतीतिश्चेन्न विषयं साधयेद्विज्ञानप्रती-  
तिरपि न विज्ञानं साधयेदिति भावः ॥

<sup>2</sup> अस्तु तर्हि शून्यमेव तत्त्वमतश्च बन्धकारणा-  
न्वेषणमयुक्तं तु शून्यादिति नास्तिकशिरोमणिः  
प्रत्यवतिष्ठते ॥

truth]. Since everything that exists perishes, and that which is perishable is false, as is a dream, therefore, as of all things the beginnings and endings are merely nonentities, Bondage, &c., in the midst [of any beginning and ending], has merely a momentary existence,—is phenomenal, and not real. Therefore, *who* can be bound by *what*? This [question] is what we rest upon. The reason assigned for the perishableness of whatever exists is, 'because to perish is the habit of things;' because to perish is the *very nature* of things: but nothing continues, after quitting its own *nature*; [so that nothing could continue, if it *ceased* to perish]: such is the meaning.<sup>1</sup>

b. He rejects<sup>2</sup> [this heretical view]:

### अपवादमात्रमबुद्धानाम् ॥ ४५ ॥

*Nihilism denied; as the indiscerptible is indestructible.*

*Aph. 45.* This is a mere counter-assertion of unintelligent persons.

a. 'Of unintelligent persons,' i.e., of blockheads, this is 'a mere counter-assertion,' i.e., a mere *idle* counter-assertion, that a thing must needs be perishable, *because it*

<sup>1</sup> शून्यमेव तत्त्वम् । यतः सर्वो ऽपि भावो विनश्यति यच्च विनाशी स मिथ्या स्वप्नवत्तः सर्ववत्तूणाणां ह्यस्योपाभावमात्रत्वान्मध्ये क्षणिकसत्त्वं सांविज्ञिकं न पारमार्थिकं बन्धादि । ततः किं केन बध्येत इत्याशयः । भावानां विनाशित्वे हेतुर्वस्तुधर्मत्वादिनाशस्येति विनाशस्य वस्तुस्वभावत्वात्स्वभावं तु विहाय न पदार्थस्तिष्ठतीत्यर्थः ॥

<sup>2</sup> परिहरति ॥

*exists*; [and such an assertion is idle,] because things that are not made up of parts, since there is no cause of the destruction of such things, cannot perish.<sup>1</sup>

b. [But] what need of many words? It is not the fact, that even *products* perish; [for] just as, by the cognition that 'the jar is old' [we mean that it has passed from the condition of new to that of old], so, too, by such a cognition as this, that 'the jar has passed away,' it is settled only that the jar, or the like, *is in the condition* of having passed away.<sup>2</sup>

c. He states another objection<sup>3</sup> [to the heretical view]:

उभयपक्षसमानक्षेमत्वादयमपि<sup>4</sup> ॥ ४६ ॥

*Nihilism is open to the same objections as both the Momentary and the Ideal theories.*

*Aph. 46.* Moreover, this [nihilistic theory is not a right one]; because it has the same fortune as both the views [which were confuted just before].

<sup>1</sup> अबुद्धानां मूढानामपवादमात्रं भावत्वाद्भिना-  
शित्वमिति मिथ्यापवाद एव नाशकारणाभावेन  
निवृत्त्यव्याणां नाशसंभवात् ॥

<sup>2</sup> किं बहुना। कार्याणामपि न विनाशसिद्धिः।  
घटो जीर्ण इति प्रत्ययेनेव घटोऽस्तीति इत्यादिप्र-  
त्ययेनापि घटादेरतीताख्याया अवस्थाया एव  
सिद्धेः ॥

<sup>3</sup> पक्षान्तरमाह ॥

<sup>4</sup> Aniruddha, according to the MSS. which I have seen, reads  
-क्षेमाद°. *Ed.*

a. This view, moreover [§ 44], is not a good one; because it has the same fortune as, i. e., is open to similar reasons for rejection as, the theory that external things are momentary [§ 26. b.], and as the theory that nothing exists besides Thought [§ 41. b]. The reason for the rejection of the theory that things are momentary in their duration, viz. [as stated in § 35], the fact of *recognition*, &c., [which is, at least, as little consistent with Nihilism as it is with the momentary duration of things], and the reason for the rejection of the theory that nothing exists besides Thought, viz. [as stated in § 42], the intuition of the external, &c., apply equally here [in the case of Nihilism]: such is the import.<sup>1</sup>

b. Moreover, as for the opinion which is accepted by these [heretics], viz., '*Let the mere void* [of absolute nonentity] be the soul's aim [and *summum bonum*], since herein consist at once the cessation of pain [which cannot continue, when there is absolutely *nothing*], and also the means thereof [since there can be no further means required for the removal of anything, if it be settled that the thing positively does not exist],' this, too, can hardly be: so he declares [as follows]:<sup>2</sup>

<sup>1</sup> क्षणिकवत्त्वपक्षे विज्ञानमात्रपक्षेण सह समानक्षेमता। प्रत्यनिरसनहेतुकत्वादयमपि पक्षो न सम्यक्। क्षणिकपक्षनिरासहेतुः प्रत्यभिज्ञादिर्विज्ञानपक्षनिरासहेतुर्बाह्यप्रतीत्यादिश्चात्रापि समान इति भावः ॥

<sup>2</sup> यदपि दुःखनिवृत्तिरूपतया तत्साधनतया च शून्यस्यैवास्तु : स्वार्थत्वमिति तैर्मन्यते तदपि दुर्घटमित्याह ॥

## अपुरुषार्थत्वमुभयथा ॥ ४७ ॥

*The soul's aim is not annihilation.* Aph. 47. In neither way [whether as a means, or as an end,] is this [annihilation] the soul's aim.

a. 'Let the void [of mere nonentity] be the soul's aim, whether as consisting in the cessation of pain, or as presenting the means for the cessation of pain,' [says the heretic. And this cannot be; because the [whole] world agrees, that the aim of the soul consists in the joys, &c., that shall abide *in it*; that is to say, because [*they* hold, while] *you* do not hold, that there is a *permanent* soul, [(see § 33) in respect of which the liberation or beatification would be possible, or even predicable].<sup>1</sup>

b. Now [certain] other things, also, entertained, as causes of [the soul's] bondage, by [imperfectly instructed] believers, remaining over and above those [proposed by unbelievers, and] already rejected, are to be set aside:<sup>2</sup>

## न गतिविशेषात् ॥ ४८ ॥

*It is by no movement that the soul gets into bondage.* Aph. 48. Not from any kind of motion [such as its entrance into a body, does the soul's bondage result].

<sup>1</sup> दुःखनिवृत्तिरूपतया दुःखनिवृत्तिसाधनतया वा शून्यस्य पुरुषार्थत्वं स्यात् । तच्च न घटते स्वनिष्ठत्वेनैव सुखादीनां लोके पुरुषार्थत्वावगमात्स्थिरस्य पुरुषस्यानङ्गीकारादित्यर्थः ॥

<sup>2</sup> इदानीं पूर्वनिरस्तावशिष्टान्यास्तकः भाव्यान्वयन्यानि बन्धकारणानि निरस्यन्ते ॥

a. 'Bondage' [required to complete the aphorism] is understood from the topic<sup>1</sup> [of discussion].

b. The meaning is, that the soul's bondage, moreover, does not result from any sort of *motion*, in the shape, for instance, of its entrance into a body.<sup>2</sup>

c. He states a reason for this:<sup>3</sup>

निष्क्रियस्य तदसंभवात् ॥ ४९ ॥

*What is all-pervading does not change place.* Aph. 49. Because this is impossible for what is inactive, [or, in other words, without motion].

a. That is to say: because this is impossible, i. e., *motion* is impossible, in the case of the soul, which is inactive, [because] all-pervading, [and, therefore, incapable of changing its place].<sup>4</sup>

b. But then [the objector may say], 'Since, in the books of Scripture and of law, we hear of its *going* and *coming* into this world and the other world, let soul be [not all-pervading, as you allege, but] merely limited [in its extent]: and to this effect, also, is the text, 'Of the size

<sup>1</sup> प्रकरणाद्वन्धो लभ्यते ॥

<sup>2</sup> गतिविशेषात् शरीरप्रवेशादिरूपादपि पुरुषस्य न बन्ध इत्यर्थः ॥

<sup>3</sup> अत्र हेतुमाह ॥

<sup>4</sup> निष्क्रियस्य विभोः पुरुषस्य तदसंभवात् तदसंभवादित्यर्थः ॥

of the thumb is the soul, the inner spirit,' and the like :<sup>1</sup>  
[but] this conjecture he repels :<sup>2</sup>

**मूलत्वाद्घटादिवत्समानधर्मापत्तावपसिद्धान्तः॥५०॥**

*Were the soul limited,  
it might be perishable.*

*Aph. 50.* [We cannot admit that the soul is other than all-pervading ; because] by its being limited, since it would come under the same conditions as jars, &c., there would be a contradiction to our tenet [of its imperishableness].

*a.* That is to say : and, if the soul were admitted to be, like a jar, or the like, limited, i.e. circumscribed [in dimension], then, since it would resemble a jar, or the like, in being made up of parts, and [hence] in being perishable, &c., this would be contrary to our settled principle,<sup>3</sup> [that the soul is imperishable].

*b.* He now justifies the text [see § 49. *b.*] referring to the *motion*<sup>4</sup> [of the soul, by showing that the motion is not really of the soul, but of an accessory] :

<sup>1</sup> *Śvetāśvatara Upanishad*, iii., 13. *Ed.*

<sup>2</sup> ननु श्रुतिस्मृत्योरिहलोकपरलोकगमनात् मनश्चवणात्पुरुषस्य परिच्छिन्नत्वमेवास्तु तथा च श्रुतिरप्यङ्गुष्ठमात्रः पुरुषोऽन्तरात्मेत्यादिरित्याशङ्कामपाकरोति ॥

<sup>3</sup> यदि च घटादिवत्पुमान्मूर्तः परिच्छिन्नः स्वीक्रियते तदा सावयवत्वविनाशित्वादिना घटादिसमानधर्मापत्तावपसिद्धान्तः स्यादित्यर्थः ॥

<sup>4</sup> गतिश्रुतिरुपपादयति ॥

# गतिश्चुतिरपुपाधियोगादाकाशवत् ॥, ५१ ॥

*Soul moves not, any more than Space.*

*Aph. 51.* The text regarding the *motion* [of the soul], moreover, is [applicable, only] because of the junction of an *attendant*;<sup>1</sup> as in the case of the Ether [or *Space*, which moves not, though we talk of the space enclosed in a jar, as moving with the jar].

a. Since there are such proofs of the soul's unlimitedness, as the declaration that 'It is eternal, omnipresent, permanent,'<sup>2</sup> the text<sup>3</sup> regarding its *motion* is to be explained as having reference to a movement pertaining [not to the soul, but] to an attendant; for there is the text, 'As the Ether [or space] included in a jar, when the jar is removed, [in this case] the *jar* may be removed, but not the space; and in like manner is the soul, which is like the sky, [incapable of being moved]';<sup>4</sup> and because we may conclude that the motion [erroneously supposed to belong to the soul (49. b.),] belongs to *Nature* [see *Vedānta Aphorisms*, Part I., § 4. l.], from such maxims<sup>3</sup> as this, that '*Nature* does the works the fruits of which are blissful or baneful;

<sup>1</sup> *Upādhi*; often, below, 'investment' and 'adjunct.' *Ed.*

<sup>2</sup> *Bhagavad-gītā*, ii., 24. *Ed.*

<sup>3</sup> 'Text' and 'maxim' are here meant to represent *śruti* and *smṛiti*, taken in their more limited senses. Elsewhere the translator has, for the same terms, in wider acceptations, 'books of Scripture and of law,' &c. The first is 'revealed law,' the Vedas; the second, 'memorial law,' or a code of such law, as the *Mānava*, and also any composition of a man reputed to be inspired. Both are held to have originated from a superhuman source; but only the former is regarded as preserving the very words of revelation. *Ed.*

<sup>4</sup> The anacoluthism of the translation follows that of the original, with reference to which see the *Monist's Studien*, vol. ii., p. 61.

NOT EXCHANGEABLE AND  
NOT SALABLE.



and it is wilful *Nature* that, in the three worlds, reaps these': s&c is the import.<sup>1 2</sup>

b. It has already been denied [§ 16] that the bondage [of the soul] is occasioned by works, in the shape either of enjoined or of forbidden actions. Now he declares that the bondage, moreover, does not arise from the 'unseen' [merit or demerit] resulting therefrom.<sup>3</sup>

न कर्म णायत मत्वात् ॥ ५२ ॥

*The bondage of the soul is no result of any merit or demerit.*

*Aph. 52.* Nor, moreover, [does the bondage of the soul result from the merit or demerit arising] from works; because these belong not thereto.

a. That is to say: the bondage of the soul does not arise directly from the 'unseen' [merit or demerit] occa-

<sup>1</sup> नित्यः सर्वगतः स्यात्पुरुस्त्वादिना प्रमाणेना-  
त्मनोऽपरिच्छिन्नत्वे गतिश्रुतिरौपाधिकगतिपरा  
व्याख्येया । घटसंवृतमाकाशं नीयमाने घटे यथा ।  
घटो नीयेत नाकाशं तद्वज्जीवो नभोपमः । इति  
श्रुतेः । प्रकृतिः कुरुते कर्म शुभाशुभफलात्मकम् ।  
प्रकृतिश्च तदश्नाति त्रिषु लोकेषु कामगा । इत्या-  
दिस्मृता गतेः प्रकृतिनिष्ठत्वावगमाच्चेति भावः ॥

<sup>2</sup> For another rendering, see my translation of the *Rational Refutation*, &c., p. 57. *Ed.*

<sup>3</sup> पूर्वं विहितनिषिद्धव्यापाररूपेण कर्मणा बन्धो  
निराकृतः । इदानीं तज्जन्यादृष्टेनापि न बन्ध  
इत्याह ॥

sioned by works.<sup>1</sup> Why? Because this is no property thereof, i.e., because this [merit or demerit (see § 16. a.)] is no property of the soul.<sup>2</sup>

b. But then [some one may say], 'Let it be that the bondage resulting from the 'unseen,' i.e., the merit [or demerit] even of another, should attach to a different person ;' whereupon he declares [as follows]:<sup>3</sup>

**अतिप्रसक्तिरन्यधर्मत्वे ॥ ५३ ॥<sup>4</sup>**

*Else, bondage might  
cling even to the emanci-  
pated.*

*Aph. 53.* If the case were otherwise [than as I say], then it [the bondage of the soul] might extend unduly, [even to the emancipated].

a. That is to say: if the case were otherwise, if bondage and its cause were under other conditions [than we have declared them to be], then there might be an undue extension; bondage would befall even the emancipated,<sup>5</sup> [for the same reasons as those stated under § 16. a.].

<sup>1</sup> Dr. Ballantyne should have taken 'unseen' and 'works' as in apposition, and should have made the former explanatory of the latter. Clearer than his original, and yielding substantially his sense, is the gloss of Vedānti Mahādeva: कर्मणा तज्जन्यादृष्टेनापि न

पुंसः साक्षाच्चन्धः । *Ed.*

<sup>2</sup> कर्मणादृष्टेनापि साक्षान्न पु.पस्य बन्धः ।  
कुतः । अतश्चर्मत्वात्पु.षधर्मत्वाभावादित्यर्थः ॥

<sup>3</sup> नन्वन्यधर्मेणाप्य.ष्टेनान्यस्य बन्धः स्यात्त.ह ॥

<sup>4</sup> Aniruddha transposes Aphorisms 53 and 54. *Ed.*

<sup>5</sup> अन्यधर्मत्वे बन्धतत्कारणयोरन्यधर्मत्वे ऽतिप्रस-  
क्तिः कस्यापि बन्धापत्तिरित्यर्थः ॥

b. What need of so much [prolixity]? He states a general objection why the bondage of soul cannot result from any one or other [of these causes], beginning with its essence [see § 6. b.], and ending with its [supposed] works [see § 16]; inasmuch as it is contrary to Scripture,<sup>1</sup> [that any one of these should be the cause]:

## निर्गुणादिश्रुतिविरोधश्चेति ॥ ५४ ॥

*A single text of Scripture upsets, equally, all the heretical notions of the soul's relation to bondage.*

*Aph. 54.* And this [opinion, that the bondage of the soul arises from any of these causes alleged by the heretics,] is contrary to such texts as the one that declares it [the soul] to be without qualities : and so much for that point.

a. And, if the bondage of the soul arose from any one or other of those [supposed causes already treated of,] among which its essential character [§ 6. b.] is the first, this would be contradictory to such texts as, 'Witness, intelligent, alone, and without the [three] qualities [is the soul] :'<sup>2</sup> such is the meaning.<sup>3</sup>

b. The expression 'and so much for that point' means,

<sup>1</sup> किं बहुना । स्वभावादिकर्मान्तै न्येन वा केनापि पु .षस्य बन्धोत्पत्तिर्न घटते श्रुतिविरोधादिति साधारणं बाधकमा . ॥

<sup>2</sup> *Śvetāśvatara Upanishad*, vi., 11. *Ed.*

<sup>3</sup> स्वभावाद्यन्यतमेन पु .षस्य बन्धोत्पत्तौ साक्षी चेता केवलो निर्गुणश्चातिश्रुतिविरोधश्चेत्यर्थः ॥

that the investigation of the cause of the bondage [of the soul] here closes.<sup>1</sup>

c. The case, then, stands thus : since [all] other [theories] are overthrown by the declaratory aphorisms, ' There would be no fitness in the enjoining ' [see § 7], &c., it is ascertained that the immediate cause of the bondage [of the soul] is just the conjunction of Nature and of the soul.<sup>2</sup>

d. But then, in that case, [some one may say], this conjunction of Nature and of the soul [§ 54. c.], whether it be essential, or adventitiously caused by Time or something else [§ 5. b.], must occasion the bondage even of the *emancipated*. Having pondered this doubt, he disposes of it [as follows] :<sup>3</sup>

तद्योगोऽप्यविवेकाः ' समानत्वम् ॥ ५५ ॥

*How the true cause of bondage affects not the emancipated.*

*Aph. 55.* Moreover, the conjunction thereof does not, through non-discrimination, take place [in the case of the emancipated]; nor is there a parity,

<sup>1</sup> इतिशब्दो बन्धहेतुपरीक्षासमाप्नौ ॥

<sup>2</sup> तदेवं न स्वभावतो बद्धस्येत्यादिना प्रदर्शकेनेतरप्रतिषेधतः प्रकृतिपुरुषसंयोग एव साक्षाद्बन्धहेतुरवधारितः ॥

<sup>3</sup> ननु तच्च प्रकृतपुरुषसंयोगोऽपि स्वाभाविकत्वे कालादिनिमित्तकत्वे वा मुक्तस्यापि बन्धापादक इत्याशङ्क्य समाधत्ते ॥

<sup>4</sup> तद्योगे, the reading which I find in MSS. of Aniruddha, seems to be indefensible. *Ed.*

[in this respect, between the emancipated and the unemancipated].

a. 'The conjunction thereof,' i.e., the conjunction of Nature and of the soul; this conjunction, moreover, does not take place again 'through non-discrimination,' i.e., through the want of a discrimination [between Nature and soul] in the emancipated, [who *do* discriminate, and who thus avoid the conjunction which others, failing to discriminate, incur, and thus fall into bondage]: such is the meaning. And thus the emancipated and the bound are *not* on a level, [under the circumstances stated at § 54. c.]: such is the import.<sup>1</sup>

[विपर्ययाद्वन्धः<sup>2</sup> ॥ ५६ ॥

*The true cause of bondage, in other words, non-discrimination.*

*Aph. 56.* Bondage arises from the error [of not discriminating between Nature and soul].

a. Having thus declared the cause of that [bondage]

<sup>1</sup> तद्योगः प्रकृतिपुरुषसंयोगोऽप्यविवेकान्मुने-  
ऽविवेकाभावान्न पुनः संयोगो भवतीत्यर्थः । तथा  
च न मुक्तबद्धसाम्यमित्याशयः ॥

<sup>2</sup> These words, a bad reading of the 24th Aphorism of Book III., were pointed out, by me, as having, with the sentence of comment attached to them, no place here; and Dr. Ballantyne, when he re-published the Sāṅkhya Aphorisms in the *Bibliotheca Indica*, omitted them. Hence the brackets now inserted, and my alteration of the numbering of the Aphorisms throughout the remainder of Book I. *Ed.*

which is to be got rid of, he declares the means of getting rid of it :<sup>1]</sup>

नियतकारणात्तदुच्छित्तिर्धान्तवत् ॥ ५६ ॥

*Non-discrimination is removable by discrimination alone.*

*Aph. 56.* The removal of it is to be effected by the necessary means, just like darkness.

a. The necessary means, established throughout the world, in such cases as 'shell-silver' [i.e., a pearl-oyster-shell mistaken for silver], viz., the *immediacy* of discrimination, by *this* alone is 'its removal,' i.e., the removal of the non-discrimination [between Nature and soul], to be effected, and not by *works*, or the like : such is the meaning : just as darkness, the dark, is removed by light alone,<sup>2</sup> [and by no other means].

b. 'But then [some one may say], if merely the non-discrimination of Nature and soul be, through the conjunction [of the two, consequent on the want of discrimination], the cause of bondage, and if merely the discrimination of the two be the cause of liberation, then there would be liberation, even while there remained the conceit of [one's possessing] a body, &c. ; and this is contrary to Scripture,

[<sup>1</sup> एवं हेयहेतुं प्रतिपाद्य हानोपायं प्रतिपादयति ॥]

<sup>2</sup> शुक्तिरजता स्थले लोकसिद्धं यन्नियतं कारणं विवेकसाक्षात्कारस्तत एव तदुच्छित्तिरविवेकोच्छित्तिः कर्मादिभिरित्यर्थो यथा शान्तमन्धकारः प्रकाशेनैव नश्यति ॥

to the institutes of law, and to sound reasoning.' To this he replies:<sup>1</sup>

**प्रधानाविवेकादन्याविवेकस्य तद्धाने हानम् ॥५७॥**

*The discrimination of Nature, as other than soul, involves all discrimination.*

*Aph. 57.* Since the non-discrimination of other things [from soul] results from the non-discrimination of *Nature* [from soul], the cessation of this will take place, on the cessation of that [from which it results].

a. By reason of the non-discrimination of *Nature* from the soul, what non-discrimination of *other* things there is, such as the non-discrimination of the *understanding* [as something other than the soul], *this* necessarily ceases, on the cessation of the non-discrimination of *Nature*; because, when the non-discrimination of the understanding, for example, [as something other than soul,] does occur, it is based on the non-discrimination [from soul] of that cause to which there is none antecedent [viz., *Nature*]; since the non-discrimination of an *effect* [and the 'understanding' is an effect or product of *Nature*,] is, itself, an effect,<sup>2</sup> [and will, of course, cease, with the cessation of its cause].

<sup>1</sup> ननु प्रकृतिपुञ्जविवेक एव चेत्संयोगद्वारा बन्धेतुस्तयोर्विवेक एव मोक्षहेतुस्तर्हि देहाद्यभिमानसत्त्वेऽपि मोक्षः स्यात्तच्च श्रुतिस्मृतिन्यायविज्झामिते । तथाह ॥

<sup>2</sup> पुरुषे प्रधानाविवेकात्कारणात् अन्याविवेकोऽद्याविवेकोऽद्याविवेके जाते कार्यावि-

b. The state of the case is this: as, when the soul has been discriminated from the *body*, it is impossible but that it should be discriminated from the *colour* and other [properties], the effects of the body, [which is the substantial cause of its own properties]; so, by parity of reasoning, from the departure of the cause, when soul, in its character of *unalterableness*, &c., has been discriminated from *Nature*, it is impossible that there should remain a conceit of [the soul's being any of] the *products* thereof [i. e., of *Nature*], such as the 'understanding,' and the like, which have the character of being *modifications*<sup>1</sup> [of primal *Nature*, while the soul, on the other hand, is a thing unalterable].

c. But then [some one may say], 'What proof is there that there is a conceit [entertained by people in general,] of a *Nature* [or primal principle] different from the conceit of an 'understanding,' &c., [which, you tell us, are products of this supposed first principle]? For all the various conceits [that the soul falls into], such as, 'I am ignorant,' and so on, can be accounted for on the ground simply of an 'understanding,' &c., [without postulating a primal *Nature* which is to assume the shape of an 'understanding,' &c.];'

वेकस्य कार्यतयानादिपारम्परादिविवेकमूलकत्वात्तस्य

प्रधानाविवेकहाने सत्यवश्यं हानमित्यर्थः ॥

<sup>1</sup> यथा शरीरादात्मनि विविक्ते शरीरकार्येषु  
रूपादिष्वविवेको न संभवति तथा कूटस्थत्वाद्वि-  
धर्मैः प्रधानात्पुरुषे विविक्ते तत्कार्येषु पारम्परा-  
दिधर्मकेषु इत्यादिष्वभिमानो न स्यातुमुत्सहते  
तुल्यन्यायात्कान्तिनाशश्चेति भावः ॥



well, if any one says this, I reply, 'no;' because, unless there were such a thing as Nature, we could not account for such conceits as the following, viz., 'Having died, having died, again, when there is a creation, let me be a denizen of Paradise, and not of hell;' because no *products*, such as the 'understanding,' when they have perished, can be created anew,<sup>1</sup> [any more than 'a gold-bracelet, melted down, can be reproduced, though another like it may be produced from the materials].

*The soul's confounding itself with Nature is logically antecedent to its confounding itself with anything else.*

d. Moreover, it is inadmissible to say that men's conceit of [the identity of themselves with their] 'understanding,' &c., is [the *primary* cause of the soul's bondage, and is] not preceded by anything; because 'understanding' and the rest [as you will not deny] are *effects*. Now, while it is to be expected that there should be some predetermining agency to establish a conceit of [ownership in, or of one's identity with,] any *effects*, it is clear that it is a conceit of [ownership, &c.,] in respect of the *cause*, and nothing else, that must be the predetermining agency: for we see this in ordinary life; and our theories are bound to conform [deferentially] to experience. For [to explain,] we see, in ordinary life, that the conceit of [the ownership of] the grain, &c., pro-

<sup>1</sup> ननु बुद्ध्याद्यभिमानातिरिक्ते प्रधानाभिमाने किं प्रमाणम् . मज्ञ इत्याद्यखिलाभिमानानां बुद्ध्या-  
विषयत्वेनैवोपपत्तेरिति चेन्न मृत्वा मृत्वा पुनः  
सृष्टौ स्वर्गी स्यां मा च नारकीत्याद्यभिमानानां  
प्रधानविषयत्वं विनानुपपत्ते तीतानां बुद्ध्याद्य-  
खिलकार्याणां पुनः सृष्ट्यभावात् ॥

duced by a field, results from the conceit of [the ownership of] the field ; and, from the conceit of [the ownership of] gold, the conceit of [the ownership of] the bracelets, or other things, formed of that gold ; and, by the removal of these [i. e., the removal of the logically antecedent conceits, that the field, or the gold, is one's property], there is the removal of those,<sup>1</sup> [i. e., the removal of the conceits that the grain, &c., and that the bracelets, &c., the corresponding products or effects of the field and of the gold, are one's property : and so the soul will cease to confound itself with the 'understanding,' when it ceases to confound itself with Nature, of which the 'understanding' is held to be a product].

e. [And, if it be supposed that we thus lay ourselves open to the charge of a *regressus in infinitum*, seeing that, whatever we may assign as the *first* cause, we may, on our own principles, be asked what was the 'predetermining agency' in regard to *it* ; or if it be supposed that we are chargeable with reasoning in a circle, when we hold that the soul's confounding itself with Nature is the cause of

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<sup>1</sup> किं च बुद्ध्यादिषु पुरुषाणामभिमानोऽना-  
दिर्वक्तुं न शक्यते बुद्ध्यादीनां कार्यत्वात् । कार्येण-  
भिमानव्यवस्थार्थं नियामकाकाङ्क्षायां कारणा-  
भिमान एव नियामकतया सिद्ध्यति लोके दृष्टत्वा-  
त्कल्पनायाश्च दृष्टानुसारित्वात् । दृष्टो हि लोके  
क्षेत्राभिमानात्क्षेत्रजन्यधान्यादिष्वभिमानः सुव-  
र्णाभिमानात्तज्जन्यकाकादिष्वभिमानस्तयोर्निवृ-  
त्त्या च तयोर्निवृत्तिरिति ॥

its *continuing* so to confound itself, and its continuing so to confound itself is, reciprocally, the cause why it confounds itself; we reply, that] there is no occasion to look for any other 'predetermining agency,' in the case of the conceit of [the identity of the soul with] Nature, or in the case of the self-continuance<sup>1</sup> thereof, [i. e., of that error of confounding one's self with Nature]; because [these two are alike] without antecedent, like seed and sprout,<sup>2</sup> [of which it is needless to ask which is the first; the old puzzle, 'which was first, the acorn, or the oak?' being a frivolous question].

f. But then [some one may say], if we admit the soul's bondage [at one time], and its freedom [at another], and its discrimination [at one time], and its non-discrimination [at another], then this is in contradiction to the assertion [in § 19], that it is 'ever essentially a pure and free intelligence;' and it is in contradiction to such texts as this, viz., 'The absolute truth is this, that neither is there destruction [of the soul], nor production [of it]; nor is it bound, nor is it an effecter [of any work], nor is it desirous of liberation, nor is it, indeed, *liberated*; [seeing that that cannot desire or obtain liberation, which was never *bound*].'<sup>3</sup> This [charge of inconsistency] he repels:<sup>4</sup>

<sup>1</sup> To render *vāsāna*, on which see 2, at p. 29, *supra*. Ed.

<sup>2</sup> प्रधानाभिमानः, वासनयोश्च बीजाङ्कुरवदना-  
दित्वाच्च तदभिमाने न नय मकान्तरापेक्षेति ॥

<sup>3</sup> *Amṛitabindu Upanishad*, v. 10. See Dr. Albrecht Weber's *Indische Studien*, vol. ii., p. 61, note 2. Ed.

<sup>4</sup> ननु पुनश्चस्य चेद्वन्धमोक्षौ विवेकाविवेकौ च  
स्वातन्त्र्यौ तर्हि नित्यशुद्धश्च भुक्तत्वोक्तिविरोधस्तथा

वाङ्मात्रं न तु<sup>1</sup> तत्त्वं चित्तस्थितेः ॥ ५८ ॥

*The bondage of the soul is merely verbal.*

*Aph. 58.* It is merely verbal, and not a reality [this so-called bondage of the soul]; since it [the bondage] *resides* in the *mind*, [and not in the soul].

*a.* That is to say: since bondage, &c., all reside only in the *mind* [and not in the soul], all this, as regards the soul, is merely verbal, i.e., it is *vox et praeterea nihil*; because it is merely a *reflexion*, like the redness of [pellucid] crystal [when a China-rose is near it], but not a reality, with no false imputation, like the redness of the China-rose itself. Hence there is *no* contradiction to what had been said before, [as the objector (under § 57. *f.*) would insinuate]: such is the state of the case.<sup>2</sup>

च न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थतेत्यादिश्रुति-  
विरोधश्चेति तां परिहरति ॥

<sup>1</sup> Aniruddha has, instead of न तु, तु न. Hence: 'But it is merely verbal, not a reality,' &c. *Ed.*

<sup>2</sup> बन्धादीनां सर्वेषां चित्तं ग्वावस्थानं तत्सर्वं पुरुषे वाङ्मात्रं शब्दमात्रं स्फटिकलौहित्यवत्प्रति-  
बन्धम बन्धान् न तु तत्त्वमनारोपितं ज्वालौहित्य-  
वदित्यर्थः । अतो नोक्तविरोध इति भावः ॥

*Whether Testimony, or Inference, without Perception, might not avail to dissipate the soul's bondage.*

b. But then, if bondage, &c., as regards the soul, be merely verbal, let them be set aside by *hearing* [that they are merely verbal], or by argument [establishing that they are so]. Why, in the Scripture and the Law, is there enjoined, as the cause of liberation, a discriminative knowledge [of Soul, as distinguished from Non-soul], going the length of *immediate cognition*? To this he replies:<sup>1</sup>

युक्तोऽपि न बाध्यते दिग्द्वयपरोक्षादृते ॥ ५९ ॥

*The truth must be directly discerned, and not merely accepted on the ground of Testimony, or of Inference.*

Aph. 59. Moreover, it [the non-discrimination of Soul from Nature,] is not to be removed by argument; as that of the person perplexed about the points of the compass [is not to be removed] without immediate cognition.

a. By 'argument' we mean thinking. The word 'moreover' is intended to aggregate [or take in, along with 'argument'] 'testimony,'<sup>2</sup> [or verbal authority, which, no more than 'argument,' or inference, can remove the evil, which can be removed by nothing short of direct intuitive *perception* of the real state of the case].

<sup>1</sup> ननु बन्धादिकं चेत्पुरुषे वाङ्मात्रं तर्हि श्रवणेन युक्त्या वा तस्य बाधो भवतु । किमर्थं श्रुति स्मृत्योः साक्षात्कारपर्यन्तं विवेकज्ञानमुपदिश्यते मोक्ष-हेतुतयेति । तथाह ॥

<sup>2</sup> युक्तिर्मननम् । अपिशब्दः श्रवणसमुच्चयार्थः ।

b. That is to say: the bondage, &c., of the soul though [granted to be] merely verbal, are not to be removed by merely hearing, or inferring, without immediate cognition, without directly perceiving; just as the contrariety in regard to the [proper] direction, though merely verbal [as resulting from misdirection], in the case of <sup>1</sup> a person who is mistaken as to the points of the compass [and hence as to his own bearings], is not removed by testimony, or by inference, without immediate cognition, i. e., without [his] directly perceiving<sup>2</sup> [how the points of the compass really lie, to which immediate perception 'testimony,' or 'inference,' may conduce, but the necessity of which these *media*, or instruments of knowledge, cannot supersede].

c. Or it [Aph. 59] may be explained as follows, viz.: But then, [seeing that] it is declared, by the assertion [in Aph. 56], viz., that 'The removal of it is to be effected by the necessary means,' that knowledge, in the shape of discrimination [between Soul and Nature], is the remover of *non-discrimination* [in regard to the matter in question], tell us, is that knowledge of a like nature with the hearing

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<sup>1</sup> Here I have had to make several insertions and other alterations. Dr. Ballantyne had: 'That is to say, the bondage, &c., [of the soul] is not to be removed by merely hearing, or inferring, without *perceiving*; just as the contrariety in regard to the proper direction, in the case,' &c. *Ed.*

<sup>2</sup> वाङ्मयमपि पु. वस्य बन्धादिकं श्रवणमन-  
न बाध्यतेऽपरोक्षादृते साक्षात्कारं  
विना यथा । नूनं जनस्य वाङ्मयमपि दिग्वैप-  
रीत्यं श्रवणमुक्तिः न बाध्यते साक्षात्कारं वि-  
नेत्यर्थः ॥

[of Testimony], &c.? Or is it something peculiar? A reply to this being looked for, he enounces the aphorism [§ 59]: 'Moreover, it is not to be removed by argument,' &c. That is to say: non-discrimination is not excluded, is not cut off, by argument, or by testimony, unless there be discrimination as an immediate perception; just as is the case with one who is bewildered in regard to [his] direction; because the only thing to remove an *immediate* error is an immediate individual perception<sup>1</sup> [of the truth. For example, a man with the jaundice perceives *white* objects as if they were *yellow*. He may *infer* that the piece of chalk which he looks at is really white; or he may believe the *testimony* of a friend, that it *is* white; but still nothing will remove his erroneous *perception* of yellowness in the chalk, except a direct perception of its whiteness].

d. Having thus, then, set forth the fact that Liberation results from the immediate discrimination [of Soul from

<sup>1</sup> अथवेत्थं व्याख्येयं ननु नियतकारणात्तच्छि-  
त्तिरित्यनेन विवेकज्ञानमविवेकोच्छेदकमुक्तं त-  
ज्ज्ञानं किं श्रवणादिसाधारणमुतास्ति कश्चिद्विशेष  
इत्याकाङ्क्षायामाह युक्तितोऽपीत्यादिसूचम् । अ-  
विवेको युक्तितः श्रवणतश्च न बाध्यते नोच्छिद्यते  
विवेकापरोक्षं विना दिङ्मोहवदित्यर्थः साक्षात्का-  
रभ्रमे साक्षात्का । विशेषदर्शनस्यैव विरोधित्वा-  
दिति ॥

Nature], the next thing to be set forth is the 'discrimination'<sup>1</sup> [here referred to].

e. This being the topic, in the first place, since only if Soul and Nature exist, liberation can result from the discrimination of the one from the other, therefore that 'instrument of right knowledge' (*pramāṇa*) which establishes the existence of these [two imperceptible realities] is [first] to be set forth :<sup>2</sup>

३ चाक्षुषाणामनुमानेन बोधो धूमादिभिरिव  
बहे ॥ ६० ॥

*The evidence for things imperceptible.* Aph. 60. The knowledge of things imperceptible is by means of Inference ; as that of fire [when not directly perceptible,] is by means of smoke, &c.

a. That is to say: 'of things imperceptible,' i.e., of things not cognizable by the senses, e.g., Nature and the Soul, 'the knowledge,' i.e., the fruit lodged in the soul, is brought about by means of that instrument of right knowledge [which may be called] 'Inference' (*anumāna*), [but which (see Nyāya Aphorisms, I., § 5) is, more correctly, 'the recognition of a Sign']; as [the knowledge that there is] fire [in such and such a locality, where we cannot directly

<sup>1</sup> तदेवं विवेकसाक्षात्कारान्मोक्षं प्रतिपाद्यातः  
परं विवेकः प्रतिपादनीयः ॥

<sup>2</sup> तथादौ प्रकृतिपुरुषसिद्धौ हि तद्विवेकान्मोक्षः  
स्यादतस्तत्सिद्धौ प्रमाणमुपन्यस्यते ॥



perceive it,] is brought about by the 'recognition of a Sign,' occasioned by smoke, &c.<sup>1</sup>

b. Moreover, it is to be understood that that which is [true, but yet is] not established by 'Inference,' is established by Revelation. But, since 'Inference' is the chief [among the instruments of knowledge], in this [the Sánkhya] System, 'Inference' only is laid down [in the aphorism,] as the *chief* thing; but Revelation is not disregarded<sup>2</sup> [in the Sánkhya system; as will be seen from Aph. 88 of this Book].

c. He [next] exhibits the order of creation of those things among which Nature is the first, and the relation of cause and effect [among these, severally], preparatorily to the argument that will be [afterwards] stated:<sup>3</sup>

<sup>1</sup> अचाक्षुषाणामप्रत्यक्षाणां प्रकृतिपुरुषादीना-  
मनुमानेन प्रमाणेन बोधः पुरुषनिष्ठं फलं सिद्धं  
भवति यथा धूमादिभिर्जनितेनानुमानेन वह्नेः  
सिद्धिरित्यर्थः ॥

<sup>2</sup> अनुमा. सिद्धमप्यागमात्सिद्धतीत्यपि बो-  
ध्यम् । अस्य शास्त्रानुमनप्राधान्यात्तु केवला-  
नुमानस्य मुख्यतयैवोपन्यासे न त्वामस्थान-  
पेक्षेति ॥

<sup>3</sup> प्रकृत्यादीनां सृष्टिक्रमं वक्ष्यमाणानुमानोप-  
योगिकार्यकारणभावं च दर्शयति ॥

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महा-  
 न्महतोऽहंकारोऽहंकारात्पञ्च तन्मात्राण्युभयमि-  
 न्द्रियं तन्मात्रेभ्यः<sup>1</sup> स्थूलभूतानि पुरुष इति पञ्चविं-  
 शतिर्गणः ॥ ६१ ॥

*The twenty-five Realities enumerated.*

*Aph. 61.* Nature, (*prakṛiti*) is the state of equipoise of Goodness (*sattwa*), Passion (*rajas*), and Darkness (*tamas*): from Nature [proceeds] Mind (*mahat*); from Mind, Self-consciousness (*ahankāra*); from Self-consciousness, the five Subtile Elements (*tan-mātra*), and both sets [external and internal,] of Organs (*indriya*); and, from the Subtile Elements, the Gross Elements (*sthūla-bhūta*). [Then there is] Soul (*purusha*). Such is the class of twenty-five.

a. 'The state of equipoise' of the [three] things called 'Goodness,' &c., is their being neither less nor more [one than another]; that is to say, the state of *not* being [developed into] an *effect* [in which one or other of them predominates]. And thus 'Nature' is the triad of 'Qualities' (*guṇa*), distinct from the products [to which this triad gives rise]: such is the complete meaning.<sup>2 3</sup>

b. These things, viz., 'Goodness,' &c., [though spoken of as the three *Qualities*], are not 'Qualities' (*guṇa*) in the *Vaiśeshika* sense of the word; because [the 'Qualities' of

<sup>1</sup> My MSS. of *Aniruddha* omit तन्मात्रेभ्यः. *Ed.*

<sup>2</sup> सत्त्वादिद्रव्याणां या साम्यावस्थान्नानति-  
 ररक्तावस्थाकार्यावस्थेत्यर्थः । एवं च कार्यभिन्नं  
 गुणत्रयं प्रकृतिरिति पर्यवसितोऽर्थः ॥

<sup>3</sup> For a translation of a slightly different text, see the *Rational Refutation*, &c., p. 43. *Ed.*

the *Vaiśeṣika* system have, themselves, no qualities (see Kaṇāda's 16th Aph.); while] *these* have the qualities of Conjunction, Disjunction, Lightness, Force,<sup>1</sup> Weight, &c.<sup>2</sup> In this [Sāṅkhya] system, and in Scripture, &c., the word 'Quality' (*guṇa*) is employed [as the name of the three things in question],<sup>3</sup> because they are subservient to Soul [and, therefore, hold a secondary rank in the scale of being], and because they form the *corde*s [which the word *guṇa* also signifies], viz., 'Mind,' &c., which consist of the three [so-called] 'Qualities,' and which *bind*, as a [cow, or other] brute-beast, the Soul.<sup>4</sup> \*

c. Of this [Nature] the principle called 'the great one' (*mahat*), viz., the principle of 'Understanding' (*buddhi*), is the product. 'Self-consciousness' is a conceit [of separate personality]. Of this there are two products, (1) the

<sup>1</sup> *Balavattwa*; for which I find the variant *chalatwa*, 'mobility.' *Ed.*

<sup>2</sup> Read: 'Goodness and the rest are substances, not specific qualities; for they [themselves] possess [qualities, viz., those of] contact and separation, and also have the properties of levity, mobility, gravity, &c.' *Vaiśeṣikā guṇāḥ* is equivalent to the *viśeṣa-guṇāḥ* in the original of Book V., 25. *a.* For the 'specific qualities,' see the *Bhāṣā-parichcheda*, st. 90. *Ed.*

<sup>3</sup> For 'is employed,' &c., read, 'is applied to these (*teshu*), [namely, goodness, passion, and darkness].' *Ed.*

‘सत्त्वादीनि द्रव्याणि न वैशेषिका गुणाः संयोगविभागवत्त्वान्नघुत्वबलवत्त्वगुरुत्वादिधर्मकत्वाच्च।  
तेष्वच शास्त्रे श्रुत्यादौ च गुणशब्दः पुत्रोपकरण-  
त्वात्पुरुषपशुबन्धुत्वान्नगुणान्तरकमहदादिरज्जुनिर्मा-  
तृत्वाच्च प्रयुज्यते ॥

<sup>5</sup> For a different translation, see the *Rational Refutation*, &c., pp. 43, 44. *Ed.*

'Subtile Elements' and (2) the two sets of 'Organs.' The 'Subtile Elements' are [those of] Sound, Touch, Colour, Taste, and Smell. The two sets of 'Organs,' through their division into the external and the internal, are of eleven kinds. The products of the 'Subtile Elements' are the five 'Gross Elements.' But 'Soul' is something distinct from either product or cause. Such is the class of twenty-five, the aggregate of things. That is to say, besides these there is nothing.<sup>1</sup>

d. He [next], in [several] aphorisms, declares the order of the inferring<sup>2</sup> [of the existence of these principles, the one from the other :

स्थूलात्पञ्चतन्मात्रस्य ॥ ६२ ॥

*The existence of the 'Subtile Elements' is inferred from that of the 'Gross.'* Aph. 62. [The knowledge of the existence] of the five 'Subtile Elements' is [by inference,] from the 'Gross Elements.'

<sup>1</sup> तस्याः कार्यं महत्तत्त्वं बुद्धितत्त्वम् । अहंकारो ऽभिमानः । तस्य कार्यद्वयं तन्मात्राण्युभयमिन्द्रियं च । तन्मात्राणि शब्दस्पर्शरूपरसगन्धाः । उः एतानिन्द्रियं बाह्याभ्यन्तरभेदेनैकादशविधम् । तन्मात्राणां कार्याणि पञ्च स्थूलभूतानि । पुरुषस्तु कार्यकारणविलक्षण इति । इत्येवं पञ्चविंशतिगणः पदार्थाः । एतदतिरिक्तः पदार्थो नास्तीत्यर्थः ॥

<sup>2</sup> अनुमानक्रममाह सचैः ॥

a. 'The knowledge, by inference,' so much is supplied,<sup>1</sup> [to complete the aphorism, from Aph. 60].

b. Earth, &c., the 'Gross Elements,' are proved to exist, by Perception; [and] thereby [i. e., from that Perception; for Perception must precede Inference, as stated in Gotama's 5th Aphorism,] are the 'Subtile Elements' inferred, [the *στοιχεῖα στοιχείων* of Empedocles]. And so the application [of the process of inference to the case] is as follows:

(1) The Gross Elements, or those which have not reached the absolute limit [of simplification, or of the atomic], consist of things [Subtile Elements, or Atoms,] which have distinct qualities; [the earthy element having the distinctive quality of Odour; and so of the others]:

(2) Because they are gross;

(3) [And everything that is gross is formed of something less gross, or, in other words, more subtile,] as jars, webs, &c.;<sup>2</sup> [the gross web being formed of the less gross threads; and so of the others].

बाह्याभ्यन्तराभ्यां तैश्चाः कारस्य<sup>3</sup> ॥ ६३ ॥

*And thence that of Self-consciousness.* Aph. 63. [The knowledge of the existence] of Self-consciousness is [by inference,] from the external and inter-

<sup>1</sup> अनुमानेन बोध इत्यनुवर्तते ॥

<sup>2</sup> स्थूलं शिथ्याद प्रत्यक्षादेः तेन तन्मात्राणामनुमानम् । तथा चापकर्षकाष्टापन्नानि स्थूलभूतानि सविशेषाणवह्व्योपादानकानि स्थूलत्वाद्दृष्टपटादिवदिति प्रयोगः ॥

<sup>3</sup> In my MSS. of Aniruddha there is no च after तैः. Ed.

nal [organs], and from these ['Subtile Elements,' mentioned in Aph. 62].

a. By inference from [the existence of] the external and internal organs, and from [that of] these 'Subtile Elements,' there is the knowledge of [the existence of such a principle as] Self-consciousness.<sup>1</sup>

b. The application [of the process of inference to the case] is in the following [somewhat circular] manner:

(1) The Subtile Elements and the Organs are made up of things consisting of Self-consciousness:

(2) Because they are products of Self-consciousness:

(3) Whatever is not so [i. e., whatever is *not* made out of Self-consciousness] is not thus [i. e., is not a *product* of Self-consciousness]; as the Soul, [which, not being made up thereof, is not a product of it].<sup>2</sup>

c. But then, if it be thus [i. e., if it be, as the Sāṅkhyas declare, that all objects, such as jars, are made up of Self-consciousness, while Self-consciousness depends on 'Understanding,' or 'Intellect,' or 'Mind,' the *first* product of 'Nature' (see Aph. 61)], then [some may object, that], since it would be the case that the Self-consciousness of the potter is the material of the jar, the jar made by him would disappear, on the beatification of the potter, whose internal organ [or 'Understanding'] then surceases.

<sup>1</sup> बाह्याभ्यन्तराभ्यामिन्द्रियाभ्यां तैस्तन्मात्रैश्चाहं-  
कारस्यानुमनेन बोधः ॥

<sup>2</sup> तन्मात्रेन्द्रियाण्यभिमानवद्बुधोपादानकान्य-  
भिमानकार्यव्यत्वात् । यन्नैवं तन्नैवं यथा पुरुष  
इति प्रयोगः ॥

And this [the objector may go on to say,] is not the case; because *another* man [after the beatification of the potter,] recognizes that 'This is that same jar' [which, you may remember, was fabricated by our deceased acquaintance].'

d. [In reply to this we say,] it is *not* thus; because, on one's beatification, there is an end of only those modifications of his internal organ [or 'Intellect'] which could be causes [as the *jar* no longer can be,] of the emancipated soul's *experiencing* [either good or ill], but not an end of the modifications of intellect in general, nor [an end] of intellect altogether:<sup>2</sup> [so that we might spare ourselves the trouble of further argument, so far as concerns the objection grounded on the assumption that the intellect of the potter *surceases*, on his beatification: but we may go further, and admit, for the sake of argument, the surcease of the 'intellect' of the beatified potter, without conceding any necessity for the surcease of his pottery. This alternative theory of the case may be stated as follows]:

e. Or [as Berkeley suggests, in his Principles of Human knowledge, Ch. vi.], let the Self-consciousness of the *Deity* be the cause why jars and the like [continue to exist], and

<sup>1</sup> नन्वेवं कुलालाः कारस्यापि घटोपादानत्वा-  
पत्त्या कुलालमुक्तौ तदन्तःकरणनाशे तन्निर्मित-  
घटनाशः स्यात् । न चैतद्युक्तं पुनरुत्पत्त्यन्तरेण स  
एवायं घट इति प्रत्यभिज्ञायमानत्वादितं ॥

<sup>2</sup> मैवं मुक्तपुरुषभोगहेतुपरिणामस्यैव तदन्तः-  
करणे मोक्षोत्तरमुच्छेदान्न तु परिणामसामान्य-  
स्यान्तःकरणस्वरूपस्य बोद्धेदः ॥

not the Self-consciousness of the potter, &c.,<sup>1</sup> [who may lose their Self-consciousness, whereas the Deity, the sum of all life, *Hiranyagarbha* (see *Vedānta-śara*, § 62), never loses *his* Self-consciousness, while aught living continues].

## तेनान्तःकरणस्य ॥ ६४ ॥

*And thence that of Intellect.* Aph. 64. [The knowledge of the existence] of Intellect is [by inference,] from that [Self-consciousness, § 63].

*a.* That is to say : by inference from [the existence of] 'that,' viz., Self-consciousness, which is a product, there comes the knowledge of 'Intellect' (*buddhi*), the great 'inner organ' (*antahkarana*), [hence] called 'the great one' (*mahat*), [the existence of which is recognized] under the character of the *cause* of this<sup>2</sup> [product, viz., Self-consciousness].

*b.* And so the application [again rather circular, of the process of inference to the case,] is as follows :

(1) The thing called Self-consciousness is made out of the things that consist of the moods of judgment [or mind];

(2) Because it is a thing which is a product of judgment [proceeding in the Cartesian order of *cogito, ergo sum*; and]

<sup>1</sup> अथवा घटादिष्वपि हिरण्यगर्भाहंकार एव कारणमस्तु न कुलालाद्यहंकारः ॥

<sup>2</sup> तेनाहंकारेण कार्येण तत्कारणतया मुख्यस्यान्तःकरणस्य महत्त्वस्य बुद्धेरनुमानेन बोध इत्यर्थः ॥



(3) Whatever is not so [i. e., whatever is *not* made out of judgment, or mental assurance], is not thus [i. e., is not a product of mental assurance]; as the Soul, [which is not made out of this or of anything antecedent], &c.<sup>1</sup>

c. Here the following reasoning is to be understood : Every one, having first determined anything under a concept [i. e., under such a form of thought as is expressed by a general term; for example, that this which presents itself is a jar, or a human body, or a possible action of one kind or other], after that makes the judgment, 'This is I,' or 'This ought to be done by me,' and so forth : so much is quite settled ; [and there is no dispute that the fact is as here stated]. Now, having, in the present instance, to look for some *cause* of the thing called 'Self-consciousness' [which manifests itself in the various judgments just referred to], since the relation of cause and effect subsists between the two functions [the occasional conception, and the subsequent occasional judgment, which is a function of Self-consciousness], it is assumed, for simplicity, merely that the relation of cause and effect exists between the two substrata to which the [two sets of] functions belong ; [and this is sufficient,] because it follows, as a matter of course, that the occurrence of a *function* of the effect must result from the occurrence of a *function* of the cause ;<sup>2</sup> [nothing, according to the Sāṅkhya, being in any

<sup>1</sup> तथा चायं प्रयोगः । अहंकारद्रव्यं निश्चय-  
क्षिप्तं व्योपादानकं निश्चयकार्यद्रव्यत्वात् । यन्नैवं  
तन्नैवं यथा पुरुषादिरिति ॥

<sup>2</sup> अचायं तर्को बोध्यः । सर्वोऽपि लोकः पदा-  
र्थमादौ स्वरूपतो निश्चित्य पश्चादभिमन्यतेऽयमहं

product, except so far, and in such wise, as it preexisted in the cause of that product].

ततः प्रकृतेः ॥ ६५ ॥

*And thence that of Nature.* Aph. 65. [The knowledge of the existence] of Nature is [by inference,] from that ['Intellect,' § 64].

a. By inference from [the existence of] 'that,' viz., the principle [of Intellect, termed], 'the Great one,' which is a *product*, there comes the knowledge of [the existence of] Nature, as [its] cause.<sup>1</sup>

b. The application [of the process of inference to the case] is as follows:

(1) Intellect, the affections whereof are Pleasure, Pain, and Dulness, is produced from something which has these affections, [those of] Pleasure, Pain, and Dulness:

(2) Because, whilst it is a *product* [and must, therefore, have arisen from something consisting of that which itself now consists of], it consists of Pleasure, Pain, and Dulness; [and]

मयेदं कर्तव्यमित्यादिरूपेणेति तावत्सिद्धमेव । त-  
चाकारद्रव्यकारणत्वायां वृत्त्योः कार्यकारण-  
भावेन ताश्चययोरेव कार्यकारणभावो लाघवा-  
त्कल्प्ये कारणस्य वृत्तिलाभेन कार्यवृत्तिलाभस्यौ-  
त्सर्गिकत्वादिति ॥

<sup>1</sup> ततो मत्तत्त्वात्कार्यत्कारणतया प्रकृतेरनु-  
मानेन बोधः ॥

(3) [Every *product* that has the affections of, or that occasion<sup>1</sup>, Pleasure, Pain, or Dulness, takes its rise in something which consists of these]; as lovely women, &c.<sup>1</sup>

c. For an agreeable woman gives pleasure to her husband, and, therefore, [is known to be mainly made up of, or] partakes of the quality of 'Goodness;' the indiscreet one gives pain to him, and, therefore, partakes of the quality of 'Foulness;' and she who is separated [and perhaps forgotten,] occasions indifference, and so partakes of the quality of 'Darkness.'<sup>2</sup>

d. And the appropriate refutation [of any objection], in this case, is [the principle], that it is fitting that the qualities of the effect should be [in every case,] in conformity with the qualities of the cause.<sup>3</sup>

e Now he states how, in a different way, we have [the evidence of] inference for [the existence of] Soul, which is void of the relation of cause and effect that has been men-

<sup>1</sup> अयं प्रयोगः । सुखदुःखमोहधर्मिणी बुद्धिः  
सुखदुःखमोहधर्मकद्रव्यजन्या कार्यत्वे सति सुखदुः-  
खमोहात्मकत्वात्कान्तादिवदिति ॥

<sup>2</sup> कान्ता हि भर्तुः सुखदेति सात्त्विकी । अवि-  
नया दुःखदेति राजसी । विरहिणी मोहदेति  
तामसी भवति ॥

<sup>3</sup> कारणानुसारेणैव कार्यगुणौचित्यं चापानुकू-  
लस्तर्कः ॥

tioned,<sup>1</sup> [in the four preceding aphorisms, as existing between Nature and its various products]:

## संहतपरार्थत्वात्पुरुषस्य ॥ ६६ ॥

*The argument for the existence of Soul.*

*Aph. 66.* [The existence] of Soul [is inferred] from the fact that the combination [of the principles of Nature into their various effects] is for the sake of another [than unintelligent Nature, or any of its similarly unintelligent products].

*a.* 'Combination,' i. e., conjunction, which is the cause [of all products; these resulting from the conjunction of their constituent parts]. Since whatever has this quality, as Nature,<sup>2</sup> Mind, and so on [unlike Soul, which is *not* made up of parts], is for the sake of some other; for this reason it is understood that Soul exists: such is the remainder,<sup>3</sup> [required to complete the aphorism].

*b.* But the application [of the argument, in this particular case, is as follows]:

(1) The thing in question, viz., Nature the 'Great one,' with the rest [of the aggregate of the unintelligent], has, as its fruit [or end], the [mundane] experiences and the [eventual] Liberation of some other than itself:

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<sup>1</sup> अथ यथोक्तकार्यकारणभावशून्यस्य पुरुषस्य  
प्रकाशप्रतीतिरिति चेत् ॥

<sup>2</sup> Here indicated by the adjective *avyakta*, 'the indiscrete.' See Aph. 136 of this Book. *Ed.*

<sup>3</sup> संहतः कारणीभूतसंयोगः । तद्वतोऽयं कर्म-  
हदादेः पुरुषस्य बोध इति शेषः ॥

(2) Because it is a combination [or *compages*];

(3) [And every combination,] as a couch, or a seat, or the like, [is for another's use, not for its own; and its several component parts render no mutual service].<sup>1</sup>

c. Now, in order to establish that it is the cause of all [products], he establishes the *eternity* of Nature (*prakṛiti*):<sup>2</sup>

**मूले मूलाभावादमूलं मूलम्<sup>३</sup> ॥ ६७ ॥**

*Argument for the eternity of Nature.*

*Aph. 67.* Since the root has no root, the root [of all] is rootless.

a. Since 'the root' (*mūla*), i.e., the cause of the twenty-three principles, [which, with Soul and the root itself, make up the twenty-five realities recognized in the Sāṅkhya,] 'has no root,' i.e., has no cause, the 'root,' viz., Nature (*pradhāna*), is 'rootless,' i.e., void of root. That is to say, there is no other cause of Nature; because there would be

<sup>१</sup> प्रयोगस्तु विवादास्पदं प्रकृतिमहदादिकं स्वैत-  
रस्य भोगापवर्गफलकं संहतत्वाच्छ्रय्यासनावि-  
दिति ॥

<sup>२</sup> इदानीं सर्वकारणत्वोपपत्तये प्रकृतेर्नित्यत्वमु-  
पपादयति ॥

<sup>३</sup> This seems to mean: 'There being no root to a root, the root [or radical principle, in the Sāṅkhya,] is rootless.'

In several MSS. which I consulted in India I found the strange reading: **मूलं मूलाभावादमूलं मूलानाम् ।** 'The root of roots, since it has no root, is rootless.' This is very like saying that  $A=A$ . *Ed.*

a *regressus in infinitum*,<sup>1</sup> [if we were to suppose another cause, which, by parity of reasoning, would require another cause ; and so on without end].

b. He states the argument [just mentioned] in regard to this, [as follows]:<sup>2</sup>

पारम्पर्येऽप्येकत्र परिनिष्ठेति संज्ञामात्रम् ॥ ६८ ॥

<sup>1</sup> मूले त्रयोविंशतितत्त्वानां कारणे मूलाभा-  
वात्कारणाभावान्मूलं प्रधानममूलं मूलशून्यम् ।  
अनवस्थापत्या प्रधानस्य न कारणान्तरमस्ती-  
त्यर्थः ॥

The source of the preceding exposition I have not ascertained.

Vijnāna has : त्रयोविंशतितत्त्वानां मूलमुपादानं प्र-  
धानं मूलशून्यमनवस्थापत्या तत्र मूलान्तरा-  
संभवादित्यर्थः । Nāgeśa : मूलं सर्वेषामुपादानं प्र-  
धानं मूलशून्यमनवस्थापत्या मूलभूते तत्र मूला-  
न्तरासंभवादित्यर्थः । Aniruddha : मूलप्रकृतेर्मूलाभा-  
वात्कारणाभावादमूलं यत्कारणं तन्मूलम् । सा  
प्रकृतिः । Vedānti Mahādeva : त्रयोविंशतितत्त्वानां  
मूले प्रधानेऽनवस्थापत्या कारणभावादकारणं  
प्रधानमित्यर्थः । Ed.

<sup>2</sup> अत्र युक्तमात्रम् ॥

*The employment of the term Primal Agency, or Nature, is merely to debar the regressus in infinitum.*

*Aph. 68.* Even if there be a succession, there is a halt at some *one* point; and so it is merely a name [that we give to the point in question, when we speak of the *root* of things, under the the name of 'Nature'].

*a.* Since there would be the fault of *regressus in infinitum*, if there were a succession of causes,—another cause of Nature, and another [cause] of that one, again,—there must be, at last, a halt, or conclusion, at some one point, somewhere or other, at some one, uncaused, eternal thing. Therefore, that at which we stop is the *Primal Agency* (*pra-kṛiti*); for this [word *prakṛiti*, usually and conveniently rendered by the term *Nature*,] is nothing more than a sign to denote the cause which is the *root*: such is the meaning.<sup>1</sup>

*b.* But then [some Vedāntī may object, according to this view of matters], the position that there are just twenty-five realities is not made out; for, in addition to<sup>2</sup> the 'Indiscrete' [or primal Nature], which [according to you,] is the cause of Mind,<sup>3</sup> another unintelligent principle, named 'Ignorance' [see *Vedānta-sāra*, § 21], presents

१ प्रकृतेरन्यत्कारणं तस्याप्यन्यदिति कारण-  
पा म्ययेऽप्यनवस्थादोषा न्ततोऽकारण एकचैक-  
विशेषः कुश्चिन्नित्ये परिनिष्ठा पर्यवसानं भवि-  
ष्यतीति । अतो यच्च पर्यवसानं सैव प्रकृतिरिति  
हि न्नकारणस्य संज्ञामात्रमित्यर्थः ॥

<sup>1</sup> Read 'in connexion with.' *Ed.*

<sup>2</sup> Literally, instead of 'Mind,' 'the principle [termed] the Great one.' *Ed.*

itself. Having pondered this doubt, he declares [as follows]:<sup>1</sup>

समानः प्रकृतेर्द्वयोः ॥ ६९ ॥

*Nature and Soul alike  
uncreated.*

*Aph. 69.* Alike, in respect of Nature, and of both [Soul and Nature, is the argument for the uncreated existence].<sup>2</sup>

*a.* In the discussion of the Primal Agent [Nature], the cause which is the root [of all products], the same side is taken by us both, the asserter [of the Sāṅkhya doctrine] and the opponent [Vedāntī]. This may be thus stated: As there is mention, in Scripture, of the *production* of Nature, so, too, is there of that of *Ignorance*, in such texts as this, viz.: 'This Ignorance, which has five divisions, was produced from the great Spirit.' Hence it must needs be that a figurative production is intended to be asserted, in respect of *one* of these [and not the *literal* production of both; else we should have no root at all]; and, of the two, it is with *Nature* only that a figurative production, in the shape of a manifestation through conjunction with Soul, &c., is congruous. A production [such as that metaphorical one here spoken of,] the characteristic of which is conjunction is mentioned; for there is mention

१ ननु पञ्चविंशतिः स्वानीति नोपपद्यते मह-  
त्तत्त्वकाणां व्यक्तापेक्षया विदुः ख्यजडतत्त्वान्तराप-  
त्तेरित्याशङ्कह ॥

<sup>2</sup> This is Dr. Ballantyne's revised translation, suggested by a remark of Vijnāna, quoted and translated below, in *b*. The rendering now replaced runs: 'Alike [is the opinion] of both [of us], in respect of Nature.' The side-note was formerly correspondent to *a.*, viz.: 'He meets a Vedāntic objection.' *Ed.*



of [such] a figurative origination of Soul and Nature, in a passage of the *Kaurma* [*Purāṇa*], beginning, 'Of action [or the Primal Agency], and knowledge [or Soul],' and so on. And, as there is no mention, in Scripture, of the origin of *Ignorance*, as figurative, it is *not* from eternity. And Ignorance, which consists of false knowledge, has been declared, in an aphorism of the *Yoga*, to be [not a separate entity; but] 'an affection of the mind.' Hence there is no increase to the [list of the twenty-five] Realities,<sup>1</sup> [in the shape of a twenty-sixth principle, to be styled Ignorance].

b. Or [according to another, and more probable, inter-

<sup>1</sup> प्रकृतेर्मूलकारणविचारे द्वयोर्वादिप्रतिवादि-  
नोरावयोः समानः पक्षः । एतदुक्तं भवति यथा  
प्रकृतेरुत्पत्तिः श्रूयत एवमविद्याया अपि । अवि-  
द्या पञ्चमैव प्रादुर्भूता महात्मन इत्यादिवा-  
क्यैः । अत एकस्या अवश्यं गौण्युत्पत्तिर्वक्तव्या  
तत्र च प्रकृतेरेव पुरुषसंयोगादिभिरभिव्यक्तिरूपा  
गौण्युत्पत्तिर्युक्ता । संयोगलक्षणोत्पत्तिः कथ्यते  
कर्मज्ञानयोरिति कौर्मवाक्ये प्रकृतिपुरुषयोगौ-  
ण्युत्पत्तिरुच्यते । अविद्यायाश्च कापि गौणो-  
त्पत्त्यश्रवणात्तस्या अनादिता । अविद्या च मि-  
थ्याज्ञानरूपा बुद्धिधर्म इति योगे सूचितम् ।  
अतो न तत्त्वाधिक्यम् ॥

pretation of the aphorism,] the meaning is this, that the argument is the same in support of both, i.e., of both Soul and Nature: such is the meaning.<sup>1</sup>

c. But then, there being [as has been shown,] a mode of arriving, by inference, at [a knowledge of the saving truth in regard to] Nature, Soul, &c., whence is it that reflexion, in the shape of discrimination [between Soul and Nature], does not take place in the case of *all* [men]? In regard to this point, he states [as follows]:<sup>2</sup>

### अधिकारिभै ध्यान नियमः ॥ ७० ॥

*All do not profit by the saving truth; because it is only the best kind of people that are fully amenable to reason.*

*Aph. 70.* There is no rule [or necessity, that *all* should arrive at the truth]; because those who are privileged [to engage in the inquiry] are of three

descriptions.

a. For those privileged [to engage in the inquiry] are of three descriptions, through their distinction into those who, in reflecting, are dull, mediocre, and best. Of these, by the dull the [Sāṅkhya] arguments are frustrated [and altogether set aside], by means of the sophisms that have been uttered by the *Bauddhas*, &c. By the mediocre they [are brought into doubt, or, in other words,] are made to appear as if there were equally strong arguments on the other side, by means of arguments which really prove the reverse [of what these people employ them to prove], or by

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<sup>1</sup> अथ वा द्वयोः प्रकृतिपुरुषयोः समान एव न्याय इत्यर्थः ॥

<sup>2</sup> ननु प्रकृतिपुरुषादनुमानप्रकारसत्त्वे सर्वेषां विवेकमननं कुतो न जायते । तच्चाह ॥

arguments which are not true : [see the section on Fallacies in the *Tarka-sangraha*]. But it is only the *best* of those privileged, that reflect in the manner that has been set forth [in our exposition of the process of reflexion which leads to the discriminating of Soul from Nature]: such is the import. But there is no rule that *all* must needs reflect in the manner so set forth: such is the literal meaning.<sup>1</sup>

b. He now, through two aphorisms, defines 'the Great one' and 'Self-consciousness';<sup>2</sup> [the reader being presumed to remember that Nature consists of the three 'Qualities' in equipoise, and to be familiar with the other principles, such as the 'Subtile elements' (see § 61)]:

महदा व्यमाद्यं कार्यं तन्मनः ॥ ७१ ॥

*Aph. 71.* The first product [of the  
By 'the Great one' is  
meant Mind. Primal Agent, Nature], which is called  
'the Great one,' is Mind.

a. 'Mind' (*manas*). 'Mind' [is so called], because its function is 'thinking' (*manana*). By 'thinking' is here meant 'judging' (*niśchaya*). That of which this is the func-

<sup>1</sup> मनने हि मन्दमध्यमोत्तमभेदेन त्रिविधा अधिकारिणः । तत्र मन्दैर्बौद्धाद्युक्तकुतर्कैरनुमानानि बाध्यन्ते । मध्यमैर्विरुद्धासल्लिङ्गैः सत्प्रतिपक्षितानि क्रियन्ते । उत्तमाधिकारिणामेव तूक्तरीत्या मननमिति भावः । सर्वेषामेव तूक्तरीत्या मनननियमो नेत्यारार्थः ॥

<sup>2</sup> महदहंकारयोः स्वरूपमाह सूत्राभ्याम् ॥

tion is 'intellect' (*buddhi*); and *that* is the first product, that called 'the Great one' (*mahat*): such is the meaning.<sup>1</sup>

## चरमोऽहंकारः ॥ ७२ ॥

*The relation of Self-consciousness to Mind.*

*Aph. 72. 'Self-consciousness' is that which is subsequent [to Mind.]*

a. 'Self-consciousness,' the function of which is a conceit [that 'I exist,' 'I do this, that, and the other thing'], is that which is subsequent: that is to say, 'Self-consciousness' is the next after 'the Great one'<sup>2</sup> [§ 71].

b. Since 'Self-consciousness' is that whose function is a conceit [which brings out the *Ego*, in every case of cognition, the matter of which cognition would, else, have lain dormant in the bosom of Nature, the formless Objective], it therefore follows that the others [among the phenomena of mundane existence,] are effects of this [Self-consciousness]; and so he declares [as follows]:<sup>3</sup>

<sup>1</sup> मन इति । मननवृत्तिकं मनः । म. नमच निश्चयः । तद्वृत्तिका बुद्धिः । तन्महदाख्यमाद्यं कार्यमित्यर्थः ॥

<sup>2</sup> अहंकारोऽभिमानवृत्तिकः पदार्थश्चरमो महतोऽनन्तरोऽहंकार इत्यर्थः ।

<sup>3</sup> यतोऽभिमानवृत्तिकोऽहंकारोऽतस्तत्कार्यत्वमुत्तरेषां पपन्नामेत्या ॥

तत्कार्यत्वमुत्तरेषाम्<sup>1</sup> ॥ ७३ ॥

*All products, save  
Mind, result from Self-  
consciousness.*

*Aph. 73.* To the others it belongs to be products thereof, [i.e., of Self-consciousness].

*a.* 'To be products thereof,' i.e., to be products of Self-consciousness: that is to say, the fact of being products thereof belongs to the others,<sup>2</sup> the eleven 'Organs' (*indriya*), the five 'Subtile elements,' and, mediately, to the [gross] Elements, also, the products of the Subtile elements.<sup>3</sup>

*b.* But then, if it be thus [some one may say], you relinquish your dogma, that *Nature* is the cause of the whole world. Therefore he declares [as follows]:<sup>4</sup>

आद्यहेतुता तद्वारा पारम्पर्येऽप्यणुवत् ॥ ७४ ॥

<sup>1</sup> Instead of उत्तरेषां, which seems to be peculiar to Vijnāna, Aniruddha and others have the preferable lection अन्येषां. *Ed.*

<sup>2</sup> To render अन्येषां. Paragraph *a* is taken, with slight alterations at the beginning and at the end, from Aniruddha. *Ed.*

<sup>3</sup> तत्कार्यत्वमहंका कायेत्वमन्येषामेका शेन्द्रियाणां पञ्च तन्मात्राणां पारम्पर्येण तन्मात्रकायाणामपि भूतानां तत्कार्यत्वमित्यर्थः ॥

<sup>4</sup> ननु यद्येवं तर्हि प्रधानं सर्वजगत्कारणमिति सिद्धान्तः अनिरत आह ॥

*Nature, immediately the cause of Mind, is, mediately, the cause of all other products.*

*Aph.* 74. Moreover, mediately, through that [i. e., the 'Great one' (§71)], the first [cause, viz., Nature,] is the cause [of all products]; as is the case with the Atoms, [the causes, though not the immediate causes, of jars, &c.].

a. 'Moreover, mediately,' i. e., moreover, not in the character of the immediate cause, 'the first,' i. e., Nature, is the cause of 'Self-consciousness' and the rest, [mediately,] through 'the Great one' and the rest; as, in the theory of the *Vaiśeṣikas*, the Atoms are the cause of a jar, or the like, only [mediately,] through combinations of two atoms, and so on : such is the meaning.<sup>1</sup>

b. But then, since, also, both Nature and Soul are eternal, which of them is [really] the cause of the creation's commencing? In regard to this, he declares [as follows]:<sup>2</sup>

पूर्वभावित्वे द्वयोरेकतरस्य हानेऽन्यतरयोगः<sup>3</sup> ॥ ७५ ॥

<sup>1</sup> पारम्पर्येऽपि साक्षादहेतुत्वेऽप्याद्यायाः प्रकृतेर्हेतुताहंकारादिषु महदादिद्वारास्ति यथा वैशेषिकमतेऽणूनां घटादिहेतुता द्यणुकादिद्वौ वैत्यर्थः ॥

<sup>2</sup> ननु प्रकृतिपुरुषयोर्द्वयोरपि नित्यत्वात्सृष्ट्यादौ कस्य कारणत्वमित्यत आह ॥

<sup>3</sup> Slightly better, perhaps, than this reading is that of Aniruddha : पूर्वभावित्वे द्वयोरेकतरहानेनान्यतरयोगः । Aniruddha's explanation here follows : न पूर्वभावित्वमात्रेण कारणत्वं किं त्वन्वयव्यतिरेकाभ्यां द्वयोर्मध्य एकस्य

*Why Nature is the sole cause.* Aph. 75. While both [Soul and Nature] are antecedent [to all products], since the one [viz., Soul,] is devoid [of this character of being a cause], it is applicable [only] to the other of the two, [viz., Nature].

a. That is to say: 'while both,' viz., Soul and Nature, are preexistent to every product, still, 'since the one,' viz., Soul, from the fact of its not being modified [into anything else, as clay is modified into a jar], must be 'devoid,' or lack the nature of a cause, 'it is applicable,' i.e., the nature of a cause must belong, to the *other* of the two.<sup>1</sup>

b. But then [some one may say], let *Atoms* alone be causes; since there is no dispute [that *these* are causal]. In reply to this, he says:<sup>2</sup>

परिच्छिन्नं न सर्वोपादानम् ॥ ७६ ॥

पुरुषस्य कारणत्वयोग्यताहानिरविकारित्वश्रुतेः ।  
अतोऽन्यतरस्य प्रधानस्य कारणत्वयोगः । Ed.

<sup>1</sup> द्वयोरेव पुं प्रकृत्योरखिलकार्यपूर्वभावित्वेऽप्ये-  
तत्तस्य पुरुषस्यापरिणामित्वेन हाने कारणता-  
न्यामन्यतरस्य योगः कारणतासंभव इत्यर्थः ॥

<sup>2</sup> नन्वविवादात्परमाणूनामेव कारणत्वमस्ति-  
त्यत आह ॥

<sup>3</sup> Aniruddha has, according to both my MSS., परिच्छिन्न-  
त्वाच्च. Ed.

*Why the theory of a plastic Nature is preferable to that of Atoms.*

*Aph. 76.* What is limited cannot be the substance of all [things].<sup>1</sup>

*a.* That which is limited cannot be the substance of all [things]; as yarn cannot be the [material] cause of a jar. Therefore it would [on the theory suggested,] be necessary to mention separate causes of [all] things severally; and it is simpler to assume a single cause. Therefore Nature alone is the cause. Such is the meaning.<sup>1</sup>

*b.* He alleges Scripture in support of this:<sup>2</sup>

तदुत्पत्तिश्चुतेश्च ॥ ७७ ॥

*Scripture declares in favour of the theory.*

*Aph. 77.* And [the proposition that Nature is the cause of all is proved] from the text of Scripture, that the origin [of the world] is therefrom, [i.e., from Nature].

*a.* An argument, in the first instance, has been set forth [in § 76; for, till argument fails him, no one falls back upon authority]. Scripture, moreover, declares that Nature is the cause of the world, in such terms as, 'From Nature the world arises,' &c.<sup>3</sup>

<sup>1</sup> यत्परिच्छिन्नं न तत्सर्वोपादानं यथा न तन्तु-  
घटस्य कारणम् । तस्मात्प्रधानानां पृथक्पृथक्कारणं  
नैककारणत्वे च नाभवम् । तस्मात्प्रधा-  
नस्यैव कारणत्वमित्यर्थः ॥

<sup>2</sup> अत्र श्रुतिं दर्शयति ॥

<sup>3</sup> युक्तिस्तावत्प्रोक्ता । श्रुतिरपि प्रधानस्य जग-  
त्कारणतामाह प्रध नाज्जगज्जायत इति ॥



b. But then [some one may say], a jar which antecedently<sup>1</sup> did not exist is seen to come into existence. Let, then, *antecedent non-existence* be the cause [of each product]; since this is an invariable antecedent, [and, hence, a cause; 'the invariable antecedent being denominated a cause,' if Dr. Brown, in his 6th lecture, is to be trusted]. To this he replies :<sup>1</sup>

नावस्तुनो वस्तुसिद्धिः ॥ ७८ ॥

*Ex nihilo nihil fit.* Aph. 78. A thing is not made out of nothing.

a. That is to say : it is not possible that out of nothing, i.e., out of a nonentity, a thing should be made, i.e., an entity should arise. If an entity were to arise out of a nonentity, then, since the character of a cause is visible in its product, the *world*, also, would be unreal : such is the meaning.<sup>2</sup>

b. Let the world, too, be unreal : what harm is that to us ? [If any ask this,] he, therefore, declares [as follows] :<sup>3</sup>

अबाधाददुष्कारणजन्यत्वाच्च नावस्तुत्वम् ॥ ७९ ॥

<sup>1</sup> ननु प्रागसतो घटस्य भवनं दृश्यते । नियत-पूर्वभावित्वात्प्रागभावः कारणमस्त्वित्यत आह ॥

<sup>2</sup> अवस्तुनोऽभावाद्वस्तुसिद्धिर्भावोत्पत्तिर्न संभवः । यद्यभावाद्भावोत्पत्तिस्तर्हि कारणरूपं कार्यं दृश्यत इति जगतोऽप्यवस्तुत्वं स्यादित्यर्थः ॥

<sup>3</sup> भवतु जगदप्यवस्तु का नो हानिरित्यत आह ॥

*Reasons why the world  
is not to be supposed un-  
real.*

*Aph. 79.* It [the world] is not unreal ; because there is no fact contradictory [to its reality], and because it is not the [false] result of depraved causes, [leading to a belief in what ought not to be believed].

a. When there is the notion, in regard to a shell [of a pearl-oyster, which sometimes glitters like silver], that it is silver, its being silver is contradicted by the [subsequent and more correct] cognition, that this is *not* silver. But, in the case in question [that of the world regarded as a reality], no one ever has the cognition, 'This world is *not* in the shape of an entity,' by which [cognition, if any one ever really had such,] its being an entity might be opposed.<sup>1</sup>

b. And it is held that that is false which is the result of a *depraved* cause ; e.g., some one's cognition of a [white] conch-shell as *yellow*, through such a fault as the jaundice, [which depraves his eye-sight]. But, in the case in question, [that of the world regarded as a reality], there is no such [temporary or occasional] depravation [of the senses] ; because all, at all times, cognize the world as a reality. Therefore the world is *not* an unreality.<sup>2</sup>

<sup>1</sup> शुक्लौ रजतमिति ज्ञाने नेदं रजतमिति ज्ञानाद्रजतबाधः । न चात्र नेदं भावरूपं जगदिति कस्यापि ज्ञानं येन भावरूपबाधः स्यात् ॥

<sup>2</sup> एकारणजन्यत्वाच्च निमित्तेत्येव गम्यते यथा कामलादिविशेषात्पीतशङ्खज्ञानं कस्यचित् । अत्र च जगज्ज्ञानस्य सर्वेषां सर्वदा सत्त्वाच्च दोषोऽस्ति । तस्मान्नावस्तु जगदिति ॥

c. But then [some one may suggest], *let* a nonentity be the [substantial] cause of the world ; still the world will not [necessarily, therefore,] be unreal. In regard to this, he declares [as follows]:<sup>1</sup>

भावे तद्योगेन तत्सिद्धिरभावे तदभावात्कुतस्तरां  
तत्सिद्धिः ॥ ८० ॥

*The product of something is something ; and that of nothing, nothing.*  
Aph. 80. If it [the substantial cause,] be an entity, then this would be the case, [that the product would be an entity], from its union [or identity] therewith ; [but] if [the cause be] a nonentity, then how could it possibly be the case [that the product would be real], since it is a nonentity, [like the cause with which it is united, in the relation of identity] ?

a. If an *entity* were the substantial cause [of the world], then, since [it is a maxim that] the qualities of the cause present themselves in the product, 'this would be the case,' i.e., it would be the case that the product was real, 'because of union therewith,' i.e., because of the union [of the product] with the reality [which is its substratum]. [But,] since, [by parity of reasoning], if a *nonentity* [were the substantial cause], the world would be a nonentity, then, by reason of its being a nonentity, i.e., by reason of the world's being [on that supposition,] necessarily a non-entity, [like its supposed cause], how could this be the case,<sup>2</sup> [that it would be *real*] ?

<sup>1</sup> नन्वभावः कारणमस्तु तथाप्यभावत्वं न जग-  
तो भवियतीति । तच्चाह ॥

<sup>2</sup> भाव उपो नकारणे कारणगुणाः कार्ये इति

b. But then [a follower of the *Mīmāṃsā* may say], since [it would appear that] nonentity can take no shape but that of nonentity, let *works* alone be the cause of the world. What need have we of the hypothesis of 'Nature'? To this he replies :<sup>1</sup>

न कर्मण उपादानायोगात्<sup>2</sup> ॥ ८१ ॥

*Action cannot serve as a substratum.*

*Aph. 81.* No; for *works* are not adapted to be the *substantial* cause [of any product].

a. Granting that 'the unseen' [merit or demerit arising from actions] may be an *instrumental* cause, [in bringing about the mundane condition of the agent], yet we never see merit or demerit in the character of the *substantial* cause [of any product] : and our theories ought to show deference to our experience. 'Nature' is to be accepted; because Liberation arises [see § 56,<sup>3</sup> and § 83,] from discerning the distinction between Nature and the Soul.<sup>4</sup>

तद्योगेन भावयोगेन तत्सिद्धिः कार्यस्य वस्तुत्वसिद्धिः । अभावे जगतोऽभावत्वे तदभावाज्जगदभावस्यावश्यंभावात्कुतस्तत्सिद्धिरिति ॥

<sup>1</sup> नन्वभावस्याभावरूपत्वात्कर्मैव जगत्कारणमस्तु । किं प्रधानकल्पनयेत्यत आह ॥

<sup>2</sup> उपादानत्वायोगात् is the lection accepted by Vijnāna, and by him only. *Ed.*

<sup>3</sup> It is the bracketed *Aph. 56*, at p. 58, *supra*, that is here referred to. *Ed.*

<sup>4</sup> निमित्तं कारणमदृष्टमस्तु धर्माधर्मयोस्तूपा-

6. But then [some one may say], since Liberation can be attained by undertaking the things directed by the Veda, what occasion is there for [our troubling ourselves about] *Nature*? To this he replies :<sup>1</sup>

नानुश्रविकादपि तत्सिद्धिः साध्यत्वेनावृत्तियोगा-  
दपुरुषार्थत्वम् ॥ ८२ ॥

*Salvation is not to be obtained by ritual observances.*

*Aph. 82.* The accomplishment thereof [i.e., of Liberation,] is not, moreover, through Scriptural rites : the chief end of man does not consist in this [which is gained through such means]; because, since this consists of what is accomplished through *acts*, [and is, therefore, a *product*, and not *eternal*], there is [still left impending over the ritualist,] the liability to repetition of births.

*a.* 'Scriptural means,' such as sacrifices, [are so called], because they are heard from [the mouth of the instructor in] Scripture. Not thereby, moreover, is 'the accomplishment thereof,' i.e., the accomplishment of Liberation; 'because one is liable to repetition of births, by reason of the fact that it [the supposed Liberation,] was accomplished by *means*,' i.e., because the [thus far] liberated

ानकारणत्वं न क्वचिद्दृष्टं कल्पनां हि दृष्टानुसारेणैव भवति । प्रकृतिपुरुषविवेकदशनान्मुक्तिरिति प्रवृत्तिस्वीकारः ॥

<sup>1</sup> ननु वेदोक्तार्थानुगता एव मुक्तिसंभवाक्तिं प्रकल्पेत्यहो आह ॥

[soul] is still liable to repetition of births,<sup>1</sup> inasmuch as this [its supposed Liberation,] is not *eternal*, [just] because it is [the result of] *acts*. For *this* reason, the chief end of man does not consist in this,<sup>2</sup> [which is gained through ritual observances].

b. He shows what *does* constitute the chief end of man :<sup>3</sup>

तच्च प्राप्तविवेकस्यानावृत्तिश्च्युतिः ॥ ८३ ॥

*In regard to the attainment of the chief end of man, the Scripture concurs with the Sāṅkhya.*

Aph. 83. There is Scripture for it, that he who has attained to discrimination, in regard to these [i.e., Nature and Soul], has no repetition of births.

a. 'In regard to these,' i.e., in regard to Nature and Soul, of him who has attained to discrimination, there is a text declaring, that, in consequence of his knowledge of the distinction, there will be no repetition of births; the text, viz., 'He does not return again,'<sup>4</sup> &c.<sup>5</sup>

<sup>1</sup> Literally, 'liable to return to mundane existence.' Ed.

<sup>2</sup> वेदादनुश्रूयत स्मृत्तुष्टिको यज्ञादिः । तस्मादपि न तत्सिद्धिर्मोक्षसिद्धिः साध्यत्वेनावृत्ति-योगात्कर्मत्वेनानित्यत्वान्मुक्तस्य पुनः संसारावृत्तियोगः । तस्मादपुरुषार्थत्वम् ॥

<sup>3</sup> पुनर्बोधं दर्शयति ॥

<sup>4</sup> Compare the *Chhândogya Upanishad*, viii., xv. Ed.

<sup>5</sup> तच्च प्रकृतिपुरुषयोः प्राप्तविवेकस्य विवेक-ज्ञानादनावृत्तिश्च्युतिः । न स पुनरावर्तत इति श्रुतिः ॥

b. He states an objection to the opposite view :<sup>1</sup>

दुःखाद्दुःखं जलाभिषेकवन्न जाड्यविमोक्तः ॥ ८४ ॥

*Pain can lead only to pain, not to liberation from it.*

*Aph. 84.* From pain [occasioned, e.g., to victims in sacrifice,] must come pain [to the sacrificer, and not liberation from pain]; as there is not relief from chilliness, by affusion of water.

a. If Liberation were to be effected by *acts*, [such as sacrifices], then, since the acts involve a variety of pains, Liberation itself [on the principle that every effect includes the qualities of its cause,] would include a variety of pains; and it would be a grief, from the fact that it must eventually end: for, to one who is distressed by chilliness the affusion of water does not bring liberation from his chilliness, but, rather, [additional] chilliness.<sup>2</sup>

b. But then [some one may say], the fact that the act is productive of pain is not the *motive* [to the performance of sacrifice]; but the [real] reason is this, that the act is productive of *things desirable*. And, in accordance with this, there is the text, 'By means of acts [of sacrifice] they may partake of immortality,' &c. To this he replies :<sup>3</sup>

<sup>1</sup> विपक्षे दोषमाह ॥

<sup>2</sup> यदि कर्मसाध्यो मोक्षो भवेत्कर्मणो दुःखबहुलत्वान्मोक्षोऽपि दुःखबहुलः स्यात्ततः क्षयित्वेनापि दुःखं स्यान्नहि जाड्यवर्तस्य जाड्यविमोक्तो जलाभिषेकात्प्रत्युत जाड्यमेवेति ॥

<sup>3</sup> ननु दुःखस्य कर्मसाध्यत्वमप्रयोजकं किं तु का-

## काम्येऽकाम्येऽपि<sup>1</sup> साध्यत्वाविशेषात् ॥ ८५<sup>१</sup> ॥

*The character of the end contemplated makes no difference in regard to the transitoriness of what is effected by works.*

*Aph. 85.* [Liberation cannot arise from acts]; because, whether the end be something desirable, or undesirable, [and we admit that the *motive* of the sacrifice is not the giving pain to the victim], this makes no difference in regard to its being the result of *acts*, [and, therefore, not eternal, but transitory].

a. Grant that pain is not what is [intended] to be accomplished by works done without desire, [on the part of the virtuous sacrificer], still, though there is a difference [as you contend,] between [an act done to secure] something enjoyable and an act done without reference to enjoyment, this makes no difference with respect to the fact of the Liberation's being produced by *acts*, [which, I repeat, *permanent* Liberation cannot be]: there must still again be pain; for it [the Liberation supposed to have been attained through works,] must be perishable, because it is a *production*. The text which declares that works done without desire are instruments of Liberation has reference to *knowledge*, [which, I grant, may be gained by such means]; and Liberation comes through knowledge; so that these [works] are instruments of Liberation

म्यकर्मसाध्यत्वं हेतुः । तथा च श्रुतिः कर्मभ्यो  
ऽतत्त्वमानश्रुति । तथाह ॥

<sup>1</sup> The reading of Aniruddha, according to my MSS., is काम्येऽकाम्येऽपि. *Ed.*



*mediately* :<sup>1</sup> [but you will recollect that the present inquiry regards the *immediate* cause].

b. [But then, some one may say], supposing that Liberation may take place [as you Sāṅkhyas contend,] through the knowledge of the distinction between Nature and Soul, still, since, from the perishableness [of the Liberation effected by *this* means, as well as any other means], mundane life may return, we are both on an equality, [*we*, whose Liberation you Sāṅkhyas look upon as transitory, and you Sāṅkhyas, whose Liberation we, again, look upon as being, by parity of reasoning, in much the same predicament]. To this he replies :<sup>2</sup>

नान्जमु ह्यस्य बन्धध्वंसमात्रं परं न समानत्वम्॥ ८६॥

<sup>1</sup> मा भून्निष्कामकर्मसाध्यं दुःखं तथापि काम्या-  
न्निष्कामकर्मविशेषेऽपि मोक्षस्य कर्मसाध्यत्वमवि-  
शिष्टं सद्यत्वात्साध्यत्वे पुनरपि दुःखं स्यात् ।  
निष्कामकर्मणो मोक्षसाधनत्वश्रुतिः ज्ञानार्थं ज्ञा-  
नाच्च मोक्ष इति पारम्पर्येण मोक्षसाधनत्वम् ॥

<sup>2</sup> यदि प्रकृतिपुरुषविवेकज्ञानान्मोक्षो भवेत्त-  
थापि क्षयित्वात्पुनरपि संसार इत्यावयोस्तुल्यत्व-  
मित्यत्र आह ॥

<sup>3</sup> Dr. Ballantyne, on republishing the Sāṅkhyā Aphorisms in the *Bibliotheca Indica*, adopted the genuine reading, बन्धध्वंसमात्रं, instead of that given above, which I find, indeed, in the Serampore edition of the *Sāṅkhyā-pravachana-bhāṣya*, but in no MS. He ought, however, at the same time, to have altered his translation,

*The right means effect  
Liberation once for all.*

*Aph.* 86. Of him who is essentially liberated, his bonds having absolutely perished, it [i.e., the fruit of his saving knowledge,] is absolute: there is no parity [between his case and that of him who relies on works, and who may thereby secure a temporary sojourn in Paradise, only to return again to earth].

a. Of him 'who is essentially liberated,' who, in his very essence, is free, there is the destruction of bondage. The bond [see § 56,<sup>1</sup>] is Non-discrimination [between Nature and Soul]. By the removal thereof there is the destruction, the annihilation, of Non-discrimination: and how is it possible that there should again be a return of the mundane state, when the destruction of Non-discrimination is *absolute*? Thus there is no [such] similarity,<sup>2</sup> [between the two cases, as is imagined, by the objector, under § 85.b.].

b. It has been asserted [in § 61,] that there is a class of twenty-five [things which are realities]; and, since these cannot be ascertained [or made out to be *true*], except by

which, in conformity with the unadulterated text, might have run somewhat as follows: 'Of him who is, in himself, liberated all extinction of bondage is final,' &c. Such is the interpretation which, on comparison of the various commentaries, seems to be the most eligible. *Ed.*

<sup>1</sup> This is the Aphorism bracketed at p. 58, *supra*. *Ed.*

<sup>2</sup> निजमुक्तस्वभावमुक्तस्य बन्धध्वंसः। बन्धो जायवेः। तद्विरोधेनाविवेकध्वंसो नाशः। अविवेकनाशस्य च प्रध्वंसत्वात्तः संसारस्य पुनरावर्तनमिति न समत्वम् ॥

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AND

*proof*, therefore he displays this;<sup>1</sup> [i.e., he shows what he means by proof] :

द्वयोरेकतरस्य<sup>2</sup> वायसंनिकृष्टार्थपरिच्छिन्तिः प्रमा ।  
तत्साधकतमं<sup>3</sup> यत्तत् ॥ ८७ ॥

*What is meant by evidence.*

*Aph. 87.* The determination of something not [previously] lodged in both [the Soul and the Intellect], nor in one or other of them, is 'right notion' (*pramā*). What is, in the highest degree, productive thereof [i.e., of any given 'right notion'], is that; [i.e., is what we mean by proof, or evidence, (*pramāṇa*)].

*a.* 'Not lodged,' i.e., not deposited in 'one rightly cognizing' (*pramātri*); in short, not previously known. The 'determination,' i.e., the ascertainment [or right apprehension] of such a thing, or reality, is 'right notion'; and, whether this be an affection 'of both,' i.e., of Intellect, and also of Soul [as some hold that it is], or of only one or other of the two, [as others hold,] *either way*, 'what is, in the highest degree, productive' of this 'right notion' is [what we term proof, or] evidence, (*pramāṇa*): such is the definition of evidence in general; [the definition of its several species falling to be considered hereafter]: such is the meaning.<sup>4</sup>

<sup>1</sup> मन्त्रादंशतिर्गण इत्युक्तं तत्सिद्धिश्च न प्रमाणेन विनेति तद्दर्शयति ॥

<sup>2</sup> Nāgārjuna has वासं. *Ed.*

<sup>3</sup> Some MSS. have the inferior reading -साधकं. *Ed.*

<sup>4</sup> असंनिकृष्टः प्रमातर्यनारूढोऽनधिगत इति

b. It is with a view to the exclusion of Memory, Error, and Doubt, in their order, that we employ [when speaking of the result of evidence,] the expressions 'not previously known' [which excludes things remembered], and 'reality' [which excludes mistakes and fancies], and 'discrimination,'<sup>1</sup> [which excludes doubt].

c. In regard to this [topic of knowledge and the sources of knowledge], if 'right notion,' is spoken of as located in the *Soul* [see § 87. a.], then the [proof, or] evidence is an affection of the *Intellect*. If [on the other hand, the 'right notion' is spoken of as] located in the *Intellect*, in the shape of an affection [of that the affections of which are mirrored by the *Soul*], then it [the proof, or evidence, or whatever we may choose to call that from which 'right notion' results,] is just the conjunction of an organ [with its appropriate object; such conjunction giving rise to sense-perception], &c. But, if *both* the *Soul's* cognition and the affections of the *Intellect* are spoken of as [cases of] 'right notion,' then *both* of these aforesaid [the affection of the *Intellect*, in the first case, and the conjunction of an organ with its appropriate object, &c., in the other

यावत् । एवंभूतस्यार्थस्य वस्तुनः परिच्छित्तिरवधारणं प्रमा सा च द्वयोर्बुद्धिपुरुषयोरेव धर्मे भवतु किं वैकतरमात्रस्योभयथैव तस्याः प्रमाया यत्साधकतमं तत्प्रमाणमिति प्रमा एव सामान्यलक्षणमित्यर्थः ॥

<sup>1</sup> स्मृतिभ्रमसंशयव्युदासाय अपेक्षानाधगत इति वस्तुन इत्यवधारणमिति ॥

case,] are [to receive the name of] proof (*pramāṇa*). You are to understand, that, when the organ of vision, &c., are spoken of as 'evidence,' it is only as being *mediately*<sup>1</sup> [the sources of right knowledge].

d. How many [kinds of] proofs [then,] are there? To this he replies :<sup>2</sup>

त्रिविधं प्रमाणं<sup>3</sup> तत्सिद्धौ सर्वसिद्धेर्नाधिक्यसिद्धिः ॥ ८८ ॥

*There are three kinds of evidence.* Aph. 88. Proof is of three kinds : there is no establishment of more ; because, if these be established, then all [that is true] can be established [by one or other of these three proofs].

a. 'Proof is of three kinds ;' that is to say, 'perception'

<sup>1</sup> अत्र यदि प्रमारूपं फलं पुरुषनिष्ठमुच्यते तदा बुद्धिनिष्ठेव प्रमाणम् । यदि बुद्धिनिष्ठवृत्तिरूपं तदा तदेन्द्रियस्तान्कर्षादिरेव । यदि तु पौरुषेयबोधो बुद्धिवृत्तिश्चोभयमपि प्रमेत्युच्यते तत्रोभयमेव प्रमाणं भवति । चक्षुरादेषु प्रमाणव्यवहारः परंपरयैवेति बोध्यम् ॥

<sup>2</sup> कति प्रमाणानीत्यत आह ॥

<sup>3</sup> So reads Aniruddha ; but Vijnāna, Nāgēśa, and Vedānti Mahādeva end the eighty-seventh Aphorism with these two words. Hence : 'That which is, in the highest degree, productive thereof is proof, of three kinds.' *Ed.*

(*pratyaksha*), 'the recognition of signs' (*anumāna*), and 'testimony' (*śabda*), are the [three kinds of] proofs.<sup>1</sup>

b. But then [some one may incline to say], let 'comparison' [which is reckoned, in the *Nyāya*, a specifically distinct source of knowledge], and the others [such as 'Conjecture,' &c., which are reckoned, in like manner, in the *Mīmāṃsā*], also be instruments of right knowledge, [as well as these three], in [the matter of] the discriminating of Nature and Soul: he therefore says, 'because, if these [three] be established,' &c. And, since, if there be the three kinds of proof established,' everything [that is really true] can be established [by means of them], there is no establishment of more;' no addition to the proofs can be fairly made out; because of the cumbrousness [that sins against the philosophical maxim, that we are not to assume more than is necessary to account for the case]: such is the meaning.<sup>2</sup>

c. For the same reason, Manu, also, has laid down only a triad of proofs, where he says [see the Institutes, Ch. xii., v. 105]: 'By that man who seeks a distinct knowledge of his duty, [these] three [sources of right knowledge] must be well understood, viz., Perception, Inference, and Scriptural authority in its various shapes [of legal institute,

<sup>1</sup> चिद्विधं प्रमाणमिति प्रत्यक्षानुमानशब्दाः  
प्रमाणादिति ॥

<sup>2</sup> ननूपमानाद्यपि प्रकृतिपुरुषविवेकप्रमाणम-  
स्त्विति । अत आह तद्विधानादिति । चिद्विधप्र-  
माणसिद्धौ च सर्वस्यास्य सिद्धेर्नाधिक्यसिद्धिर्न  
प्रमाणाधिक्यं सिद्धति गौरवादित्यर्थः ॥

&c.].’ And ‘Comparison,’ and ‘Tradition’ (*aitihya*), and the like, are included under Inference and Testimony; and ‘Non-perception’ (*anupalabdhi*) and the like are included under Perception;<sup>1</sup> [for the non-perception of an absent jar on a particular spot of ground is nothing else than the perception of that spot of ground *without* a jar on it].

d. He [next] states the definitions of the varieties<sup>2</sup> [of proof, having already (§ 87) given the general definition]:

**‘यत्संबन्धं’ सत्तदाकारोल्लेखि विज्ञानं तत्प्रत्यक्षम् ॥ ८९ ॥**

*Perception defined.*

*Aph.* 89. Perception (*pratyaksha*) is that discernment which, being in conjunction [with the thing perceived], portrays the form thereof.

a. ‘Being in conjunction,’ [literally,] ‘existing in con-

**‘अत एव मनुनापि प्रमाणत्रयमेवोपन्यस्तम् ।  
प्रत्यक्षप्रमाणं च शास्त्रं च विविधागमम् । त्रयं  
सुविदितं कार्यं धर्मस्तु न भीषतेति । उपमानै-  
तिहासीनां चानुमानशः योः प्रवेशोऽनुपलब्ध्या-  
दीनां च प्रत्यक्षे प्रवेश इति ॥**

**‘विशेषलक्षणम् ॥**

<sup>1</sup> Aniruddha has **यत्संबन्धसिद्धं तदा**, yielding ‘determined by,’ &c., instead of ‘being in,’ &c. *Ed.*

<sup>2</sup> Vedānti Mahādeva has **यत्संबन्धं** (P). *Ed.*

junction; 'portrays the form thereof,' i.e., assumes the form of the thing with which it is in conjunction [as water assumes the form of the vessel into which it is poured]; what 'discernment,' or affection of the Intellect, [does *this*], that [affection of the Intellect (see Yoga Aphorisms, I., § 5 and § 8. b.)] is the evidence [called] Perception: such is the meaning.<sup>1</sup>

b. But then, [some one may say,] this [definition of Perception (§ 89)] does not extend [as we conceive it ought, and presume it is intended, to do,] to the perception, by adepts in the *Yoga*, of things past, future, or concealed [by stone walls, or such intervening things as interrupt ordinary perception]; because there is, here, no 'form of the thing, in *conjunction*' [with the mind of him who perceives it, while absent]: having pondered this doubt, he corrects it by [stating, as follows,] the fact, that this [supernatural sort of perception] is not what he intends to define:<sup>2</sup>

येऽपि नामवाक्यप्रत्यक्षत्वाच्च दोषः ॥ ९० ॥

<sup>1</sup> संबद्धं सत्संबद्धं भवत्तदाकारोल्लेखि संबद्धव-  
स्त्वाकारधारि भवति यद्विज्ञानं बुद्धिवृत्तिस्त-  
त्प्रत्यक्षं प्रमा ॥मित्यर्थः ॥

<sup>2</sup> ननु योगिनामतीतात्मस्तद्व्यवहितवस्तुप्रत्यक्षे  
ऽव्याप्तिः संबद्धवस्त्वाकाराभावादित्याशङ्क्य तस्या-  
लक्ष्यत्वेन समाधत्ते ॥



*The definition not to be blamed, though it should not apply to the perceptions of the mystic.*

*Aph. 90.* It is not a fault [in the definition, that it does not apply to the perceptions of adepts in the *Yoga*]; because that of the adepts in the *Yoga* is not an *external* perception.

*a.* That is to say: it is only *sense*-perception that is to be here defined; and the adepts of the *Yoga* do not perceive through the *external* [organs of sense]. Therefore there is no fault [in our definition]; i.e., there is no *failure* to include the perceptions of these;<sup>1</sup> [because there is no *intention* to include them].

*b.* [But, although this reply is as much as the objector has any right to expect,] he states the real justification<sup>2</sup> [of the definition in question]:

लीनवस्तुलब्धात्तत्संबन्धाद्वादोषः<sup>3</sup> ॥ ९१ ॥

*But the definition does apply to the perceptions of the mystic.*

*Aph. 91.* Or, there is no fault [in the definition], because of the conjunction, with *causal* things, of that [mystical mind] which has attained exaltation.<sup>4</sup>

<sup>1</sup> ऐन्द्रियकप्रत्यक्षमेवात्र लक्ष्यं योगिनश्चाबाह्यप्रत्यक्षकाः । अतो न दोषो न तत्प्रत्यक्षेऽव्याप्तिरित्यर्थः ॥

<sup>2</sup> वास्तवं समाधानमाह ॥

<sup>3</sup> Thus Vijnána and Vedánti Mahádeva. Aniruddha has -संबन्धान्न दोषः. The reading of Nágeśa is -संबन्धाद्वा न दोषः. *Ed.*

<sup>4</sup> For the term *atishaya*, again rendered, in the next page, by 'exaltation,' *vide infra*, p. 116, note 4. *Ed.*

a. Or, be it so that the perception of the *Yogi*, also, shall be the thing to be defined; still there is no fault [in our definition, § 89]; it does not fail to extend [to this, also]; since the mind of the *Yogi*, in the exaltation gained from the habitude produced by concentration, *does* come into conjunction with things [as existent] in their causes,<sup>1</sup> [whether or not with the things as developed into products perceptible by the external senses].

b. Here the word rendered 'causal' (*hna*) denotes the things, *not* in conjunction [with the senses], alluded to by the objector [in § 89. b.]; for *we*, who assert that effects *exist* [from eternity, in their causes, before taking the shape of effects, and, likewise, in these same causes, when again resolved into their causes], hold that even what is past, &c., still essentially exists, and that, hence, its conjunction [with the mind of the mystic, or the clairvoyant,] is possible.<sup>2</sup>

*Objection, that the definition does not apply to the perceptions of the 'Lord.'*

c. But then, [some one may say,] still this [definition] does not extend to the *Lord's* perceptions; because, since these are from everlasting, they can-

<sup>1</sup> अथ वास्तु योगिः त्यक्षमापे लक्ष्यं तथापि न दोषो नाव्याप्तिर्यतो लीनवस्तुषु लब्धयोगजधर्मजन्यातिशयस्य योगिचित्तस्य संबन्धो घटते ॥

<sup>2</sup> अत्र लीनशब्दः पराभिप्रेतासंनिहवाचां सत्कार्यवादिनां ह्यतीतादिकमपि स्वरूपतोऽस्तीति तत्संबन्धः संभवेदिति ॥

not *result* from [emergent] conjunction. To this he replies :<sup>1</sup>

ईश्वरासिद्धेः ॥ ९२ ॥

*That any 'Lord' exists is not proved.*

*Aph. 92.* [This objection to the definition of Perception has no force] because it is not proved that there is a Lord (*īśvara*).

a. That there is no fault [in the definition of Perception] because there is no proof that there is a Lord, is supplied [from § 90].

b. And this demurring to there being any 'Lord' is merely in accordance with<sup>3</sup> the arrogant dictum of [certain] partisans [who hold an opinion not recognized by the majority]. Therefore, it is to be understood, the expression employed is, 'because it is *not proved* that there is a Lord,' but not the expression, 'because there *is no* Lord?'

<sup>1</sup> ननु तस्यापि अत्राप्यहोऽव्याप्तिस्तस्य नित्यत्वे-  
नासंनिकर्षजन्यत्वात् । तथाह ॥

<sup>2</sup> ईश्वरे प्रमाणाभावाददोष इत्यनुवर्तते ॥

<sup>3</sup> Rather, 'And this [mere] taking exception to a Lord is expressly owing to,' &c. The aphorist would not be confounded with those who denied what he waited to see evidenced. The attitude which he assumed is that of suspense of judgment on the point of theism, as against the positiveness of the professed atheist. Vijnāna, here followed, then goes on to say: अन्यथा हीश्वराभावादित्ये-  
व च्येत । 'For, otherwise [i. e., if the aphorist had been atheistic], it would have been explicitly declared, Because of the non-existence of a Lord.' *Ed.*

<sup>4</sup> अयं चेष्ट्वरमात्रेऽपि एकदेशिनां प्रादुर्भावेनैवे-

c. But, on the implication<sup>1</sup> that there is a 'Lord,' what we mean to speak of [in our definition of Perception, (§89),] is merely the being of the [same] kind with what is produced by conjunction<sup>2</sup> [of a sense-organ with its object; and the perceptions of the 'Lord' may be of the same kind with such perceptions, though they were not to come from the same source].

d. Having pondered the doubt, 'How should the Lord not be proved [to exist] by the Scripture and the Law, [which declare his existence]?' he states a dilemma which excludes [this]:<sup>3</sup>

मुक्तबद्धयोरन्यतराभावान्न तत्सिद्धिः ॥ ९३ ॥

*Aph. 93.* [And, further,] it is not proved that he [the 'Lord,'] exists; because [whoever exists must be either free or bound; and], of free and bound, he can be neither the one nor the other.

a. The 'Lord' whom you imagine, tell us, is he free from troubles, &c. ? Or is he in bondage through these ?

ति । अत एवेश्वरासिद्धेरित्युक्तं न त्वान्श्र भावादिति बोध्यम् ॥

<sup>1</sup> Rather, 'the view being accepted' (*abhyupagame*).

<sup>2</sup> ईश्वराभ्युपगमे तु संनिकर्षजन्यजातीयत्वमेव विवक्षितम् ॥

<sup>3</sup> श्रुतिस्मृतिभ्यां कथमीशो न सिध्येदित्याशङ्कतर्कविरोधं बाधकमाह ॥

Since he is not, cannot be, either the one or the other, it is not proved that there is a 'Lord : ' such is the meaning.<sup>1</sup>

b. He explains this very point :<sup>2</sup>

उभयथाप्यसत्करत्वम्<sup>3</sup> ॥ ९४ ॥

*The force of the  
dilemma.*

*Aph. 94. [Because,] either way, he  
would be inefficient.*

a. Since, if he were free, he would have no desires, &c., which [as compulsory motives,] would instigate him to create ; and, if he were bound, he would be under delusion ; he must be [on either alternative,] unequal to the creation, &c.<sup>4</sup> [of this world].

b. But then, [it may be asked,] if such be the case, what becomes of the Scripture-texts which declare the 'Lord ?' To this he replies :<sup>5</sup>

<sup>1</sup> ईश्वरोऽभिमतः किं क्लेशादिभिर्मुक्तो वा तैर्बद्धो वा । अन्यतरस्याप्यभावदसंभवान्नेश्वरसिद्धिरित्यर्थः ॥

<sup>2</sup> तदेवाह ॥

<sup>3</sup> The reading, in a later handwriting, of one of my MSS. of Aniruddha is -सत्कर्तृत्वम्. *Ed.*

<sup>4</sup> मुक्तत्वे सृष्टिप्रयोजकरागाद्यभावाद्बद्धत्वे च मूढत्वान्न सृष्ट्यादिक्षमत्वमित्यर्थः ॥

<sup>5</sup> नन्वेवमीश्वरप्रतिपादकश्रुतीनां का गतिः । तच्चाह ॥

मुक्तात्मनः प्रशंसा<sup>1</sup> उपासा सिद्धस्य<sup>2</sup> वा ॥ ९५ ॥

*The import of the texts which speak of the 'Lord.'* Aph. 95. [The Scriptural texts which make mention of the 'Lord' are] either glorifications of the liberated Soul, or homages to the recognized<sup>3</sup> [deities of the Hindu pantheon].<sup>4</sup>

a. That is to say : accordingly as the case may be, *some* text [among those in which the term 'Lord' occurs,] is intended, in the shape of a glorification [of Soul], as the 'Lord,' [as Soul is held to be], merely in virtue of junction [with Nature], to incite [to still deeper contemplation], to exhibit, as what is to be known, the liberated Soul, i. e., absolute Soul in general ; and some other text, declaratory, for example, of creatorship, &c., preceded by resolution [to create, is intended] to extol [and to purify the mind of the contemplator, by enabling him to take a part in extolling] the eternity, &c., of the familiarly known<sup>3</sup> Brahmá,

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<sup>1</sup> Another reading, that of Nágeśa and of Vedánti Mahádeva, प्रशंसोपा०, makes this word of the singular number. *Ed.*

<sup>2</sup> उपासासिद्धस्य, a compound, is the reading of Aniruddha, followed by Vedánti Mahádeva. See 4, below. *Ed.*

<sup>3</sup> In both places, *siddha*, 'possessor of supernatural powers.' *Ed.*

<sup>4</sup> Aniruddha's exposition of this Aphorism is as follows : रा-  
गाद्यभावान्मुक्तात्मन इव मुक्तात्मनो न तु मु-  
क्तस्य तस्य संकल्पकर्तृत्वाद्यभावात् । तत्प्रशंसा वि-  
धिवाक्योक्तमनाय । उपासासिद्धस्य । उपासनया  
लब्धाऽशयस्य योगिनोऽणिमादिसिद्धस्य प्रशंसा-

Vishnu, Śiva, or other *non*-eternal 'Lord;' since these, though possessed of the conceit [of individuality], &c., [and, in so far, liable to perish], have immortality, &c., in a secondary sense;<sup>1</sup> [seeing that the Soul, in *every* combination, is immortal, though the combination itself is not so].

b. But then, [some one may say], even if it were thus [as alleged under § 95], what is heard in Scripture, [viz.], the fact that it [viz., Soul] is the *governor* of Nature, &c., would not be the case; for, in the world, we speak of government in reference only to modifications [preceded and determined] by resolutions [that so and so shall take place], &c. To this he replies:<sup>2</sup>

**भ्यासोत्तम्भनायेति ।** According to this, the term *śwara*, 'mighty one,' 'lord,' is applied, by way of eulogy, either to a soul as it were liberated, or to a person who, through devotion, has acquired transcendent faculties, that is to say, the *Yogī*. Resolution, agentship, and the like, are impredicable of one absolutely liberated; and such a one, being inert and impassive, cannot be intended by *śwara*, 'a power.' Hence the expression, 'as it were liberated.' Also see, for *atisāya*,—translated, above, 'transcendent faculties,'—Book IV., Aph. 24. *Ed.*

<sup>1</sup> यथायोगं काचिच्छ्रुतिर्मुक्तात्मनः केवलात्म-  
सामान्यस्य ज्ञेयताविधानाय संनिधिमात्रैश्वर्येण  
स्तुतिरूपा प्ररोचनार्था काचिच्च संकल्पपूर्वकस्रष्टृ-  
त्वादिप्रतिपादिका श्रुतिः सिद्धस्य ब्रह्मविष्णुहरा-  
देरेवानित्येश्वरस्याभिमानादिमतोऽपि गौ ॥ नित्य-  
त्वादिमह्वान्नित्यत्वाद्युपासापरेत्यर्थः ॥

<sup>2</sup> ननु तथापि प्रकृत्याद्यधिष्ठातृत्वं श्रूयमाणं नो-

## संनिधानादधिष्ठातृत्वं मणिवत् ॥ ९६ ॥

*Soul, like the lodestone, acts not by resolve, but through proximity.*

*Aph. 96.* The governorship [thereof, i.e., of Soul over Nature] is from [its] proximity thereto, [not from its resolving to act thereon]; as is the case with the gem, [the lodestone, in regard to iron].

a. If it were alleged that [its, Soul's,] creativeness, or [its] governorship, was through a *resolve* [to create, or to govern], then this objection [brought forward under § 95. b.] would apply. But [it is not so; for,] by *us* [Sāṅkhyas,] it is held that the Soul's governorship, in the shape of creatorship, or the like, is merely from [its] *proximity* [to Nature]; 'as is the case with the [lodestone] gem.'

b. As the gem, the lodestone, is attracted by iron merely by proximity, without resolving [either to act or to be acted on], &c., so, by the mere conjunction of the primal Soul, Nature is changed into the principle [called] the 'Great one,' [or Mind, (see § 61. c.)]. And in this alone consists [what we speak of as] its acting as *creator* towards that which is superadded to it: such is the meaning.<sup>2</sup>

पपद्यते लोके संकल्पादिना परिणमनस्यैवाधि-  
ष्ठानव्यवहारादिति । तच्चाह ॥

<sup>1</sup> यदि संकल्पेन स्रष्टृत्वमधिष्ठातृत्वमुच्यते तदायं  
दोषः स्यात् । अस्माभिस्तु पुरुषस्य संनिधानादेवा-  
धिष्ठातृत्वं स्रष्टृत्वादिरूपमिष्यते मणिवत् ॥

<sup>2</sup> यथायस्कान्तमणोः सान्निध्यभावेण लोहाकर्षकत्वं संकल्पादिना विना तथैवादिपुरुषस्य संयो-



c. And thus it is declared, [in some one of the Purāṇas<sup>1</sup>]: 'As the iron acts, whilst the gem [the lodestone,] stands void of volition, just so this world is created by a deity who is mere Existence. Thus it is, that there are, in the Soul, both agency [seemingly,] and non-agency, [really]. It is *not* an agent, inasmuch as it is void of volition; [and it *is*] an agent, merely through approximation [to Nature].'<sup>2</sup>

d. In respect of worldly products, also, animal souls overrule, merely through their approximation [to Nature]: so he declares [as follows]:<sup>3</sup>

विशेषकार्येष्वपि<sup>4</sup> जीवानाम् ॥ ९७ ॥

गमाचेण प्रकृतेर्महत्तत्त्वरूपेण परिणमनम् । इद-  
मेव च स्वोपाधिस्रष्टृत्वमित्यर्थः ॥

<sup>1</sup> The Translator's authority for this attribution has not been discovered. *Ed.*

<sup>2</sup> तथाचोक्तम् । निरिच्छे संस्थिते रत्ने यथा लोहः प्रवर्तते । सत्तामाचेण देवेन तथैवेयं जग-  
ज्जनिः । अत आत्मनि कर्तृत्वमकतृत्वं च संस्थि-  
तम् । निरिच्छत्वादकर्तासौ कर्ता संनिधिमाचत  
इति ॥

<sup>3</sup> लौकिककार्येष्वपि जीवानां संनिधिमाचेणै-  
वाधिष्ठातृत्वमित्याह ॥

<sup>4</sup> Aniruddha has विशेषकार्येऽपि. *Ed.*

*In like manner, embodied souls do not energize.*

*Aph. 97.* In the case of individual products, also, [the apparent agency] of animal souls [is solely through proximity].

a. 'The agency is solely through proximity:' so much is supplied<sup>1</sup> [from § 96].

b. The meaning is this, that, in the case, also, of particular productions,—the creation, &c., of things individual [as contradistinguished from that of all things in the lump, (see *Vedānta-sāra*, § 67)],—animal souls, i. e., souls in which the intellects [of individuals] reflect themselves [see § 99. a.], overrule, merely through proximity, but not through any effort; seeing that these [animal souls] are none other than the motionless Thought.<sup>2</sup>

c. But then, [some one may say], if there were no eternal and omniscient 'Lord,' through the doubt of a blind tradition, [in the absence of an intelligently effective guardianship], the *Vedas* would cease to be an authority; [a possibility which, of course, cannot be entertained for an instant]. To this he replies:<sup>3</sup>

<sup>1</sup> अधिष्ठातृत्वं संनिधानादेवेत्यनुषज्यते ॥

<sup>2</sup> विशेषकार्येषु व्यष्टिसृष्ट्यादिष्वपि जीवानामन्तःकरणप्रतिबिम्बितचेतनानां संनिधानादेवाधिष्ठातृत्वं न तु केनापि व्यवहारेण कूटस्थचिन्मात्रत्वान्नित्यर्थः ॥

<sup>3</sup> ननु नित्यसर्वज्ञेश्वराभावेऽन्यपरंपराशङ्कया वेदाप्रामाण्यं स्यात् । अत आह ॥

## सिद्धरूपबोद्धत्वाद्वाक्यार्थोपदेशः ॥ ९८ ॥

*How the Vedas need not the 'Lord' to authenticate them.*

*Aph. 98.* The declaration of the texts or sense [of the Veda, by Brahmá, for example], since *he* knows the truth, [is authoritative evidence].

*a.* To complete [the aphorism, we must say], 'since *Hiranyagarbha* [i.e., *Brahmá*,] and others [viz., *Vishnu* and *Śiva*], are knowers of what is certain, i.e., of what is true, the declaration of the texts or sense of the Vedas, where *these* are the speakers, is evidence<sup>1</sup> [altogether indisputable].

*b.* But then, if Soul, by its simple proximity [to Nature (§ 96)], is an overruler in a *secondary* sense [only of the term,—as the magnet may be said, in a secondary sense, to draw the iron, while the conviction is entertained, that, actually and literally, the iron draws the magnet],—who is the *primary* [or actual,] overruler? In reference to this, he says:<sup>2</sup>

<sup>1</sup> हिरण्यगर्भादीनां सिद्धरूपस्य यथार्थस्य बोद्धत्वात्तद्वक्तृको वेदवाक्यार्थोपदेशः प्रमाणमिति शेषः ॥

<sup>2</sup> ननु, पुरुषस्य चेत्संनिधिमात्रेण गौणमधिष्ठातृत्वं तर्हि मुख्यमधिष्ठातृत्वं कस्येत्याकाशायामाह ॥

अन्तःकरणस्य<sup>1</sup> तदुज्ज्वलितत्वाल्लोहवदधिष्ठातृ-  
त्वम् ॥ ९९ ॥

*It is in the shape of  
the internal organ, that  
Nature affects Soul.*

*Aph. 99.* The internal organ, through its being enlightened thereby [i.e., by Soul], is the overruler; as is the iron, [in respect of the magnet].

a. The internal organ, i.e., the understanding, is the overruler, through its fancying itself to be Soul, [as it does fancy,] by reason of its being enlightened by the Soul, through its happening to reflect itself in [and contemplate itself in,] Soul; 'just as the iron,' that is to say, as the attracting iron, though inactive, draws [the magnet], in consequence of [its] mere proximity,<sup>2</sup> [and so acquires magnetism by magnetic induction].

b. He [now, having discussed the evidence that consists in direct perception,] states the definition of inference<sup>3</sup> (*anumāna*):

<sup>1</sup> Aniruddha has महतोऽन्तःकरणस्य; prefixing to 'the internal organ' the synonymous 'the Great One.' *Ed.*

<sup>2</sup> अन्तःकरणस्य बुद्धेः पुरुषच्छायापत्त्या तेन  
नेत्येनेह्वलितत्वाच्चेतनत्वाभिमानादधिष्ठातृत्वं  
लोहवदिति यथाकर्षको लोहो निष्क्रियोऽपि  
संनिधिमात्रेण कर्षतीति ॥

<sup>3</sup> अनुमानलक्षणमाह ॥

प्रतिबन्धदृशः<sup>१</sup> प्रतिबद्धज्ञानमनुमानम् ॥ १०० ॥

*Inference defined.* Aph. 100. The knowledge of the connected [e.g., fire], through perception of the connexion [e.g., of fire with smoke], is inference.

a. That is to say: inference [or conviction of a general truth,] is [a kind of] evidence consisting in a [mental] modification, [which is none other than] the knowledge of the connected, i.e., of the constant accompanier, through the knowledge of the constant accompaniment: by 'connexion' (*pratibandha*) here being meant 'constant attendedness' (*vyápti*); and through the perception thereof<sup>२</sup> [it being that the mind has possession of any general principle].

b. But a conclusion (*anumiti*) is knowledge of the soul;<sup>३</sup> [whilst an Inference, so far forth as it is an instrument in the establishment of knowledge deducible from it, is an affection of the internal organ, or understanding (see § 87. c.)]

c. He [next] defines testimony<sup>४</sup> (*śabda*):

<sup>१</sup> प्रतिबद्धदृशः is the reading of Nágeśa and of Vedánti Mahádeva. *Ed.*

<sup>२</sup> प्रतिबन्धो व्याप्तिस्तदृशो व्याप्तिज्ञानात्प्रतिबद्धस्य व्यापकस्य ज्ञानं वृत्तिरूपमनुमानं प्रमाणमित्यर्थः ॥

<sup>३</sup> अनुमितिस्तु पौरुषेयो बोध इति ॥

<sup>४</sup> शब्दं लक्षयति ॥

## आप्नोपदेशः शब्दः ॥ १०१ ॥

*Valid testimony defined.*

*Aph. 101.* Testimony [such as is entitled to the name of evidence,] is a declaration by one worthy [to be believed].

a. Here 'fitness' means 'suitableness;' and so the evidence which is called 'Testimony' is the knowledge arising from a suitable declaration: such is the meaning. And [while this belongs to the understanding, or internal organ (see § 100. b.)] the result is that [knowledge] in the Soul, [which is called] 'knowledge by hearing'<sup>1</sup> (*śabda-bodha*).

b. He [next] volunteers to tell us what is the use of his setting forth [the various divisions of] evidence:<sup>2</sup>

## उभयसिद्धिः प्रमाणात्तदुपदेशः ॥ १०२ ॥

*Why the kinds of Evidence have been here set forth.*

*Aph. 102.* Since the establishment of [the existence of] both [soul and non-soul] is by means of evidence, the declaration thereof [i.e., of the kinds of evidence, has been here made].

a. It is only by means of evidence that both Soul and non-soul are established as being distinct, [the one from the

<sup>1</sup> आप्निरत्र योग्यता तथा च योग्यः शब्दस्तज्जन्यं ज्ञानं शब्दाख्यं प्रमाणमित्यर्थः । फलं च पौरुषेयः शब्दबोध इति ॥

<sup>2</sup> प्रमाणप्रतिपादनस्य स्वयमेव फलमाह ॥

other] & therefore has this, viz., evidence, been here declared: such is the meaning.<sup>1</sup>

b. Among these [several kinds of proof], he [now] describes that one by which, especially, viz., by a proof which is one kind of inference, Nature and Soul are here to be established discriminatively:<sup>2</sup>

### सामान्यतो दृष्टादुभयसिद्धिः<sup>3</sup> ॥ १०३ ॥

*The existence of Soul  
and Nature argued from  
analogy.*

*Aph. 103. The establishment of both  
[Nature and Soul] is by analogy.*

a. [Analogy (*sámányato drishṭa*) is that kind of evidence which is employed in the case] where, by the force [as an argument,] which the residence of any property in the subject derives from a knowledge of its being constantly accompanied [by something which it may therefore betoken], when we have had recourse to [as the means of determining this constant accompaniment,] what is, for instance, generically of a perceptible kind, [where, under such circumstances, we repeat,] anything of a *different* kind, i.e., *not* cognizable by the senses, is established; as when,

<sup>1</sup> उभयोरात्मानात् नोर्विवेकेन सिद्धिः प्रमाणदेव भवति । अतस्तत् प्रमाणस्योपदेशः कृत इत्यर्थः ॥

<sup>2</sup> तत्र ये अनुमानविशेषेण प्रमाणेन मुख्यतोऽपि प्रकृतिपुरुषौ विविधसाधनीयौ तद्वर्णयति ॥

<sup>3</sup> My MS. of Nāgārjuna has दृष्टात्सिद्धिः. *Ed.*

for example, having apprehended a constant accompaniment, [e.g., that an act implies an instrument], by taking into consideration such instruments as axes, &c., which are of earthy and other kinds, a quite heterogeneous, imperceptible, instrument of *knowledge*, viz., [the instrument named] Sense, is established [or inferred to exist]; such is what we mean by Analogy; and it is by *this* [species of inference], that both, [viz.,] Nature and Soul, are proved [to exist]: such is the meaning.<sup>1</sup>

b. Of these [viz., Nature and Soul,] the argument from analogy for [the existence of] Nature is as follows: the Great Principle [viz., Understanding (see § 61. c.)] is formed out of the things [called] Pleasure, Pain, and Delusion, [to the aggregate of which three in equipoise (see § 61) the name of Nature is given]; because, whilst it is [undeniably,] a production, it has the characters of Pleasure, Pain, and Delusion; just as a bracelet, or the like, formed of gold, or the like,<sup>2</sup> [has the characteristic pro-

<sup>1</sup> यच्च सामान्यतः प्रत्यक्षादिजातीयमादाय व्याप्तिर्यथा तद्विजातीयोऽप्रत्यक्षार्थः सिध्यति यथा पृथिवीत्वादजातीयं कुठारादिकरणमादाय व्याप्तिं गृहीत्वा तद्विजातीयमतीन्द्रियं ज्ञानकरणमिन्द्रियं साध्यत इति तत्सामान्यतो दृष्टं तस्मादुभयोः प्रकृतिपुरुषयोः सिद्धिरित्यर्थः ॥

<sup>2</sup> तच्च प्रकृतेः सामान्यतो दृष्टमनुमानं यथा महत्त्वं सुखदुःखमोदव्योपादानकं कार्यत्वे सति सुखदुःखमोहधर्मकत्वात्सुवर्णादिजकुण्डलादिवदिति ॥



a. As it belongs to the cook to prepare the food, &c., and to one who was not the agent, viz., the master, to enjoy the fruit [thereof, i. e., the fruit of the cook's actions], so is the case here, also.<sup>1</sup>

b. Having stated an exoteric principle [which may serve, in practice, to silence, by the *argumentum ad hominem*, him on whose principles it may be valid], he [next] declares his own doctrine,<sup>2</sup> [in regard to the doubt started under § 104. b.] :

अविवेकाद्वा तत्सिद्धेः कर्तुः फलावगमः ॥ १०६ ॥

*To suppose that Soul acts and experiences is an error.*

*Aph.* 106. Or, [to give a better account of the matter than that given in § 105], since it is from non-discrimination that it is derived, the notion that the *agent* [soul being mistaken for an agent,] has the fruit [of the act is a wrong notion].

a. The soul is neither an agent nor a patient ; but, from the fact that the Great Principle [the actual agent (see § 97. b.)] is reflected in it, there arises the *conceit* of its being an agent. 'Or, since it is from non-discrimination ;' that is to say, because it is from the failure to discriminate between Nature and Soul, that this takes place, i. e., that, *conceit* takes place, that it is the *agent* that experiences the fruit ;<sup>3</sup> [whereas the actual agent is Nature, which, being unintelligent, can experience neither pain nor pleasure].

<sup>1</sup> यथा सूपकारस्यान्नादिकर्तृत्वमकर्तुरीश्वरस्य फलोपभोक्तृत्वे तथा चापीति ॥

<sup>2</sup> व्यवहारसिद्धान्तमुक्त्वा स्वसिद्धान्तमाह ॥

<sup>3</sup> न पुरुषः कर्ता न वा भोक्ता किं तु महत्तत्त्वप्र-

b. The opposite of this [wrong view, referred to in § 106,] he states [as follows]:<sup>1</sup>

नोभयं च तत्त्वा व्याने ॥ १०७ ॥

*Soul is really neither agent nor experiencer.*

Aph. 107. And, when 'the truth is told, there is [seen to be] neither [agency, in Soul, nor experience].

a. 'When the truth is told' [and discerned], i.e., when, by means of evidence, Nature and Soul are *perceived* [in their entire distinctness, one from the other], 'there is neither,' i.e., neither the condition [as regards soul,] of an agent nor that of a patient.<sup>2</sup>

b. Having discussed [the topic of] evidence, he [now] states the distribution of the subject-matter of evidence:<sup>3</sup>

विषयोऽविषयोऽप्यतिदूरादेऽनोपादानाभ्या-  
मिन्द्रियस्य ॥ १०८ ॥

तिबिम्बितत्वाकर्तृत्वाभिमानः । अविवेकाच्चेति प्र-  
कृतिपुरुषयोर्विवेकाग्रहात्तत्सिद्धेः कर्तुः फलोपभो-  
गाभिमानसिद्धेरिति ॥

<sup>1</sup> एतद्व्यतिरेकमाह ॥

<sup>2</sup> तत्त्वाख्याने प्रमाणेन प्रकृतिपुरुषयोः साक्षा-  
त्कारे नोभयं न कर्तृत्वं न भोक्तृत्वमिति ॥

<sup>3</sup> प्रमाणमुक्त्वा प्रमेयव्यवस्थामाह ॥

*What is perceptible, under certain circumstances, may be imperceptible, under others.*

*Aph.* 108. [A thing may be] an object [perceptible], and also [at another time,] not an object, through there being, in consequence of great distance, &c., a want of [conjunction of the sense with the thing], or [on the other hand,] an appliance of the sense [to the thing].

a. An object [is a perceived object], through the proximity, or conjunction, of the sense [with the object]. [A thing may be] not an object [perceived], through the want of the sense, i.e., through the want of conjunction [between the sense and what would otherwise be its object]. And [this] want of conjunction [may result] from the junction's being prevented by great distance, &c.<sup>1</sup>

*What may prevent perception.*

b. [To explain the ' &c.,' and to exemplify the causes that may prevent the conjunction, required in order to perception, between the thing and the sense, we may remark, that] it is in consequence of great distance, that a bird [flying very high up] in the sky is not perceived; [then again,] in consequence of extreme proximity, the collyrium located in the eye [is not perceived by the eye itself]; a thing placed in [the inside of, or on the opposite side of,] a wall [is not perceived], in consequence of the obstruction; from distraction of mind, the unhappy, or other [agitated person], does not perceive the thing that is at his side [or under his very nose]; through its subtilty,

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<sup>1</sup> इन्द्रियस्योपादानात्संबन्धाद्विषयः । इन्द्रियस्य  
हानात्संबन्धाभावाद्विषयः । असंबन्धश्चातिदूरा-  
देरयोग्यत्वात् ॥

an atom [is not perceived]; nor is a very small sound, when overpowered by the sound of a drum; and so on.<sup>1</sup>

c. How [or, for which of the possible reasons just enumerated,] comes the imperceptibility of *Nature*? In regard to this, he declares:<sup>2</sup>

सौक्ष्म्यात्तदनुपलब्धिः<sup>3</sup> ॥ १०९ ॥

*The subtilty of Nature.* Aph. 109. Her imperceptibility arises from [her] subtilty.

a. 'Her,' i.e., *Nature's*, imperceptibility is from subtilty. By subtilty is meant the fact of being difficult to investigate; not [as a Naiyāyika might, perhaps, here prefer understanding the term,] the consisting of atoms; for Nature is [not atomic, in the opinion of the Sāṅkhyas, but] all-pervasive.<sup>4</sup>

<sup>1</sup> अतिदूराद्वियति पक्षी नोपलभ्यते । अति-  
दूरादप्यल्लोचनस्याञ्जनम् । व्यवधानात्कुडस्थं  
वस्तु । मनोऽनवस्थानाच्छोकादिग्रस्तस्य पार्श्वस्थ-  
वस्त्वग्रहणम् । सौक्ष्म्यादणोः । अभिभवान्मर्दल-  
धुनिना स्वल्पधुनेरित्यादि ॥

<sup>2</sup> प्रकृतेः कथमनुपलब्धिरित्यत आह ॥

<sup>3</sup> Aniruddha, according to the MSS. seen by me, has सौक्ष्म्या-  
नुपलब्धिः. Ed.

<sup>4</sup> तस्याः प्रकृतेः नुपलब्धिः सौक्ष्म्यात् । दुरुहत्वं  
सौक्ष्म्यं नत्वणुत्वं प्रकृतेर्विभुत्वादिति ॥

b. How, then, [it may be asked,] is [the existence of] Nature determined? To this he replies :<sup>1</sup>

कार्यदर्शनात्तदुपलब्धेः ॥ ११० ॥

*Nature inferred from  
the existence of produc-  
tions.*

*Aph. 110.* [Nature exists;] because her existence is gathered from the beholding of productions.

a. As the knowledge of [there being such things as] atoms comes from the beholding of jars, &c., [which are agglomerations], so the knowledge of Nature comes from the beholding of products which have the three Qualities;<sup>2</sup> [(see § 62. a.) and the existence of which implies a cause, to which the name of Nature is given, in which these constituents exist from eternity].

b. Some [the Vedántís,] say that the world has *Brahma* as its cause; others [the Naiyáyikas], that it has atoms as its cause; but our seniors [the transmitters of the Sánkhyā doctrine], that it has *Nature* as its cause. So he sets forth a doubt [which might naturally found itself] thereon :<sup>3</sup>

वादिविप्रतिपत्तेस्तदसिद्धिरिति चेत् ॥ १११ ॥

<sup>1</sup> कथं तर्हि प्रकृतिव्यवस्थेत्यत आह ॥

<sup>2</sup> यथा घटादिदर्शनात्परमाणुज्ञानं तथा त्रिगुणत्वात् दर्शनात्प्रकृतिज्ञानमिति ॥

<sup>3</sup> ब्रह्मकारणं जगदिति केचित्परमाणुकारणमित्यन्ये प्रधानकारणकमिति वृद्धा इति । तत्र संशयमाह ॥

*A doubt thrown on the existence of Nature, by the contradiction of dissentients.*

*Aph.* 111. If [you throw out the doubt that] it [viz., the existence of Nature,] is not established, because of the contradiction of asserters [of other views, then you will find an answer in the next aphorism].

a. 'Because of the contradiction of asserters [of the Vedānta or Nyāya], it is not established,' i. e., Nature [as asserted by the Sāṅkhyas,] is not established.<sup>1</sup>

b. But then, [to set forth the objection of these counter-asserters], if a product existed antecedently to its production [as that product], then an eternal Nature [such as you Sāṅkhyas contend for,] would be proved to exist as the [necessary] substratum thereof; since you will declare that a cause is inferred only as the [invariable] accompanier of an effect; but it is denied, by us asserters [of the Vedānta, &c.], that the effect *does* exist [antecedently to its production; well,] *if* [this doubt be thrown out]: such is the meaning<sup>2</sup> [of the aphorism].

c. He states [his] doctrine [on this point]:<sup>3</sup>

तथाप्येकतरदृष्ट्यैकतरसिद्धेर्नापत्तापः ॥ ११२ ॥

<sup>1</sup> वादिनां विप्रतिपत्तेस्तदसिद्धिः प्रधानासिद्धिः ॥

<sup>2</sup> ननु कार्यं चेदुत्पत्तेः प्राक्सिद्धं स्यात्तदा तदाधारतया नित्या प्रकृतिः कार्यसाहित्येनैव कारणानुमानवत्प्रमाणत्वाद्वादिविप्रतिपत्तेस्तत्कार्यस्यैवासिद्धिरिति यदीत्यर्थः ॥

<sup>3</sup> सिद्धान्तमाह ॥

*Mutual denials settle nothing.* *Aph. 112.* Still, since<sup>1</sup> each [doctrine] is established in the opinion of each, a [mere unsupported] denial is not [decisive].

a. If one side were disproved merely by the dissent of the opponent, then [look you,] there is dissent against the other side, too: so how could it be established? If the one side is established by there being inevitably attendant the recognition of the constant accompanier, on the recognition of that which is constantly accompanied [by it], it is the same with *my* [side], also: therefore [my] inference from effect [to cause] is not to be denied<sup>2</sup> [in this peremptory fashion].

b. Well, then, [the opponent may say], let [the inference of] cause from effect be granted; how is it that this [cause] is *Nature*, and nothing else, [such as Atoms, for instance]? To this he replies:<sup>3</sup>

<sup>1</sup> I have corrected the translator's 'But, since thus,' which rendered the unwarranted reading **तथा तु**, now replaced by **तथापि**, the correlative of **चेत्** at the end of the preceding Aphorism. *Ed.*

<sup>2</sup> यदि वादिविप्रतिपत्तिमात्रेण पक्षासिद्धत्वं विपक्षेऽपि विप्रतिपत्तिरस्तीति कथं तत्सिद्धिः । यदि व्याप्यज्ञानाद्व्यापकज्ञानस्याविनाभावित्वात्पक्षसिद्धिस्तर्हि ममाप्येवमिति न कार्यादनुमानापलापः ॥

<sup>3</sup> ननु कार्यात्कारणमस्तु तच्च प्रकृतिरेवेति कथमित्यत आह ॥

## चिविधविरोधापत्तेः<sup>1</sup> ॥ ११३ ॥

*Nature the only hypothesis consistent with what appears.*

*Aph. 113.* Because [if we were to infer any other cause than Nature,] we should have a contradiction to the threefold [aspect which things really exhibit].

*a.* Quality is threefold [see § 61. *a.*], viz., Goodness, Passion, and Darkness : there would be a contradiction to these : such is the meaning.<sup>2</sup>

*b.* The drift here is as follows : If the character of cause [of all things around us] belonged to Atoms, or the like, then there would be a contradiction to the fact of being an aggregate of pleasure, pain, and delusion, which is recognizable in the world ;<sup>3</sup> [because nothing, we hold, can exist in the effect, which did not exist in the cause and pleasure, pain, &c., are no properties of Atoms].

*c.* He now repels the doubt as to whether the production of an effect is that of what existed [antecedently], or of what did not exist :<sup>4</sup>

<sup>1</sup> Vedānti Mahādeva ends this Aphorism with the word च; and so does Vijnāna, according to some MSS. *Ed.*

<sup>2</sup> चिविधो गुणः सत्त्वरजस्तमांसि तद्विरोध इत्यर्थः ॥

<sup>3</sup> इदमचाकूतं यदि परमात्मादीनां कारणत्वं तदा जगत्पुलभ्यमानस्य सुखदुःखमोहात्मकत्वस्य विरोधः स्यादिति ॥

<sup>4</sup> इदानीं कार्यस्य सत उत्पत्तिरसतो वेति संशयं निरस्यति ॥



## ‘ नासदुत्पादो नृशृङ्खत् ॥ ११४ ॥

*What never existed will never exist.* Aph. 114. The production of what is no entity, as a man's horn, does not take place.

a. Of that which, like the horn of a man, is not an entity, even the production is impossible: such is the meaning. And so the import is, that that effect alone which [antecedently] exists is [at any time] produced.<sup>1</sup>

b. He states an argument why an effect must be some [previously existent] entity :<sup>2</sup>

## उपादाननियमात् ॥ ११५ ॥

*A product cannot be of nothing.* Aph. 115. Because of the rule, that there must be some material [of which the product may consist].

a. And only when both are extant is there, from the presence of the cause, the presence of the effect. Otherwise, everywhere and always, every [effect] might be produced ; [the presence of the cause being, on the supposition, superfluous]. This he insists upon [as follows]:<sup>3</sup>

<sup>1</sup> नरशृङ्गतुल्यस्यासत् उत्पादोऽपि न संभवती-  
त्यर्थः । तथा च सदेव कार्यमुत्पद्यत इत्याशयः ॥

<sup>2</sup> सत्कार्ये न्यायमाह ॥

<sup>3</sup> कार्यसंबन्धात्कार्यसंबन्धश्च विद्यमानयोरेव ।  
अन्यथा सर्वत्र सर्वदा सर्वोत्पत्तिः स्यात् । एतदे-  
वाह ।

## सर्वत्र सर्वदा सर्वासंभवात् ॥ ११६ ॥

*Else, anything might occur at any time, anywhere.*

*Aph. 116.* Because everything is not possible everywhere and always, [which might be the case, if materials could be dispensed with].

*a.* That is to say: because, in the world, we see that everything is *not* possible, i. e., that everything is *not* produced; 'everywhere,' i. e., in every place; 'always,' i. e., at all times.<sup>1</sup>

*b.* For the following reason, also, he declares, there is no production of what existed not<sup>2</sup> [antecedently]:

## शक्तस्य शक्यकरणात् ॥ ११७ ॥

*Effects preexist, potentially, in their causes.*

*Aph. 117.* Because it is that which is competent [to the making of anything] that makes what is possible, [as a product of it].

*a.* Because the being the material [of any future product] is nothing else than the fact of [being it, *potentially*, i. e., of] having the competency to be the product; and [this] competency is nothing else than the product's condition as that of what has not yet come to pass: therefore, since 'that which is competent,' viz., the cause, makes the product which is 'possible' [to be made out of it], it is not of any *nonentity* that the production takes

<sup>1</sup> सर्वत्र सर्वस्मिन्देहे सर्वदा सर्वस्मिन्काले सर्वासंभवः । तदुक्तं चैर्लोकदर्शनात् । त्याग्यः ॥

<sup>2</sup> इतश्च नासदुत्पाद इत्याह ॥

place, [but of an entity, whose *esse*, antecedently, was *possibility*]: such is the meaning.<sup>1</sup>

b. He states another argument:<sup>2</sup>

कारणभावाच्च ॥ ११८ ॥

*The product is nothing else than the cause.*

*Aph. 118.* And because it [the product,] is [nothing else than] the cause, [in the shape of the product].

a. It is declared, in Scripture, that, previously to production, moreover, there is no difference between the cause and its effect; and, since it is thereby settled that a product is an entity, production is not of what [previously] existed not: such is the meaning.<sup>3</sup>

b. He ponders a doubt:<sup>4</sup>

न भावे भावयोगश्चेत् ॥ ११९ ॥

*A doubt whether that which is can be said to become.*

*Aph. 119.* If [it be alleged that] there is no possibility of that's *becoming* which already is, [then the answer will be found in the next aphorism].

<sup>1</sup> कार्यशक्तिमत्त्वमेव ह्युपादानत्वं शक्तिश्च कार्यस्यानागतावस्थैवेति शक्तस्य कारणस्य शक्यकार्यकरणादपि नासत् उत्पाद इत्यर्थः ॥

<sup>2</sup> अपरं न्यायमाह ॥

<sup>3</sup> उत्पत्तेः प्रागपि कार्यस्य कारणाभेदः श्रूयते तस्माच्च सत्कार्यसिद्ध्या नासदुत्पाद इत्यर्थः ॥

<sup>4</sup> शङ्कते ॥

a. That is to say : but then, if it be thus [that every effect exists antecedently to its production], since the effect [every effect,] must be eternal [without beginning], there is no possibility of [or room for] the adjunction of *becoming*, the adjunction of *arising*, in the case of a product which is [already, by hypothesis,] in the shape of an entity ; because the employment of [the term] '*arising*' [or the fact of being produced] has reference solely to what did *not* exist [previously] ; if this be urged : such is the meaning.<sup>1</sup>

b. He declares the doctrine [in regard to this point] :<sup>2</sup>

नाभिव्यक्तिनिबन्धनौ व्यवहाराव्यवहारौ ॥ १२० ॥

*Production is only manifestation ; and so of the opposite.* Aph. 120. No ; [do not argue that what is cannot become ; for] the employment and the non-employment [of the term 'production'] are occasioned by the *manifestation* [and the non-manifestation of what is spoken of as produced, or not].

a. 'No,' the view stated [in § 119] is not the right one : such is the meaning.<sup>3</sup>

b. As the whiteness of white cloth [which has become] dirty is brought manifestly out by means of washing, &c.,

<sup>1</sup> नन्वेवं सति कार्यस्य नित्यत्वे सति भावरूपे कार्ये भावयोग उत्पत्तियोगो न संभवत्यसत एवोत्पत्तिव्यवहारादिति चेदित्यर्थः ॥

<sup>2</sup> सिद्धान्तमा. ॥

<sup>3</sup> न नोक्तपक्षो युक्त इत्यर्थः ॥

so, by the operation of the potter, is the pot brought into manifestness; [whereas], on the blow of a mallet, it becomes hidden,<sup>1</sup> [and no longer appears as a *pot*].

c. And manifestation [is no fiction of ours; for it] is seen; for example, that of oil, from sesamum-seeds, by pressure; of milk, from the cow, by milking; of the statue, which resided in the midst of the stone, by the operation of the sculptor; of husked rice, from rice in the husk, by threshing; &c.<sup>2</sup>

d. Therefore, the employment and the non-employment of the [term] 'the *production* of an effect' are dependent on *manifestation*, dependent on the manifestation of the *effect*: that is to say, the employment of [the term] 'production' is in consequence of the manifestation [of what is spoken of as produced]; and the non-employment of [the term] 'production' is in consequence of there being no manifestation [of that which is, therefore, not spoken of as produced]; but [the employment of the term 'production' is] not in consequence of that's becoming an entity which was not an entity.<sup>3</sup>

<sup>1</sup> यथा शुक्लपटस्य मलिनस्य क्षालनादिना शुक्लत्वमभिव्यज्यते तथा कुलालस्य व्यापाराद्बटो ऽभिव्यज्यते मुद्गराभिघातात्तिरोभूयते ॥

<sup>2</sup> दृष्ट्वा चाभिव्यक्तिः पीडनेन तिलेषु तैलस्य दोहनेन गवि पयसः शिलामध्यस्थप्रतिमाया लैङ्गिकव्यापारेणावघातेन धान्ये तराडुलस्येत्यादि ॥

<sup>3</sup> तस्मात्कार्योत्पत्तेर्यवहाराव्यवहारा अभिव्यक्तिनिबन्धनौ कार्याभिव्यक्तिनिमित्तकौ । अभिव्य-

e. But if [the employment of the term] 'production' is occasioned by [the fact of] *manifestation*, by what is occasioned [the employment of the term] *destruction*?<sup>1</sup> To this he replies :<sup>2</sup>

नाशः कारणलयः ॥ १२१ ॥

*What is meant by destruction.* Aph. 121. Destruction [of anything] is the resolution [of the thing spoken of as destroyed,] into the cause [from which it was produced].

a. The resolution, by the blow of a mallet, of a jar into its cause [i.e., into the particles of clay which constituted the jar], to *this* are due both [the employment of] the term 'destruction,' and the kind of action [or behaviour] belonging to anything<sup>3</sup> [which is termed its destruction].<sup>4</sup>

क्षित उत्पत्तिव्यवहारोऽभिव्यक्त्यभावाच्चेत्यव्यव-  
हाराभावो . त्वसतः सत्तयेत्यर्थः ॥

<sup>1</sup> 'If production is occasioned by manifestation, by what is destruction occasioned?' Aniruddha, here quoted, has, in my MSS. :

अभिधत्तु निबन्धनोत्पत्तिः . Ed.

<sup>2</sup> अभिधत्तु निबन्धनोत्पत्तिः किं निबन्धनो  
विनाश इत्यत आह ॥

<sup>3</sup> मुद्राभिघाताद्भटस्य कारणे यो लयः तन्नि-  
बन्धनो नाश इति शब्दार्थक्रियाभेदौ ॥

<sup>4</sup> 'From the blow of a mallet [results] the resolution of a jar into its material cause: by this the destruction [of it] is occasioned. Such is the meaning of the word [*nāśa*], and [such is] the particular action [which]

b. [But some one may say], if there were [only] a resolution [of a product into that from which it arose], a resurrection [or *παλιγγενεσία*] of it might be seen; and this is *not* seen: well [we reply], it is not seen by blockheads; but it is seen by those who can discriminate. For example, when thread is destroyed, it is changed into the shape of earth [as when burned to ashes]; and the earth is changed into the shape of a cotton-tree; and this [successively] changes into the shape of flower, fruit, and thread [spun again from the fruit of the cotton-plant]. So is it with all entities.<sup>1</sup>

c. Pray [some one may ask], is [this] *manifestation* [that you speak of under § 120] something real, or something not real? If it be something real [and which, therefore, never anywhere ceases to be], then [all] effects [during this constant manifestation] ought constantly to be *perceived*; and, if it be *not* real, then there would be the absence of [all] products, [in the absence of all manifestation. Manifestation, therefore, must be something *real*; and] there must be [in order to give rise to it,] another manifestation of it, and of this another; [seeing that a *manifestation* can be the result of nothing else than a *manifestation*

it expresses.' This is from Aniruddha, who, in the MSS. to which I have access, has no यो before लयः. Ed.

<sup>1</sup> यदि लयः पुनरुद्भवो दृश्येत न च दृश्यत इति मूढैर्न दृश्यते विवेचकैर्दृश्यत एव । तथा हि तन्मौ नष्टे मृदूपेण परिणामो मृदश्च कार्पासवृक्षरूपेण परिणामस्तस्य पुष्पफलतन्तु रूपेण परिणामः । एवं सर्वे भावा इति ॥

tation, on the principle that an effect consists of neither more nor less than its cause]; and thus we have a *regressus in infinitum*. To this he replies :<sup>1</sup>

पारम्पर्यतोऽन्वेषणाद्बीजाङ्कुरवत्<sup>2</sup> ॥ १२२ ॥

*How manifestation may occur without being an entity.*

*Aph. 122.* Because they seek each other reciprocally,<sup>3</sup> as is the case with seed and plant, [manifestation may generate manifestation, from eternity to eternity].

a. Be it so, that there are thousands of manifestations; still there is no fault; for there is no starting-point; as is the case with seed and plant,<sup>4</sup> [which people may suppose to have served, from eternity, as sources, one to another, reciprocally].

<sup>1</sup> किमभिव्यक्तिः सत्यसती वा । सती चेन्नित्य-  
कार्योपलब्धिः स्यात् । असती चेत्सत्कार्यहानिस्त-  
स्या अथभिव्यक्तिरन्या तस्या अथन्येत्यनवस्थेत्यत  
आह ॥

<sup>2</sup> अन्वेषणात्, the reading here given, is that of Aniruddha and Vedānti Mahādeva. Vijnāna has अन्वेषणा. *Ed.*

<sup>3</sup> Translating the Sāṅkhya Aphorisms in the *Bibliotheca Indica*, Dr. Ballantyne, adopting the lection *anveshaṇā*, inconsiderately rendered: 'You are to understand, that, successively,' instead of 'There is a continual following of one after the other.' Vijnāna explains *anveshaṇā* by *anudhāvana*; and Vedānti Mahādeva has, in definition of it, the synonymous *anūsaraṇa*. *Ed.*

<sup>4</sup> भवत्वभिव्यक्तिसहस्रं तथापि न दोषोऽनादि-  
नाङ्कुरवदिति ॥



b. He states another argument :<sup>1</sup>

## उत्पत्तिवद्वादोः ॥ १२३ ॥

*The objections to the theory of manifestation retorted.*

*Aph. 123. Or, [at all events, our theory of 'manifestation' is as] blameless as [your theory of] 'production.'*

a. Pray [let us ask], is *production* produced, or is it not? If it is produced, then of this [production of production] there must be production; so that there is a *regressus in infinitum*, [such as you allege against *our* theory, under § 121. c.]. If it be *not* produced, then, pray, is this because it is *unreal*, or because it is eternal? If because it is unreal, then production never is at all; so that it would never be perceived, [as you allege that it is]. Again, if [production is not something produced,] because it is *eternal*, then there would be at, all times, the production of [all possible] effects, [which you will scarcely pretend is the case]. Again, if you say, since 'production' itself *consists* of production, what need of supposing an ulterior production [of production]? then, in like manner, [*I* ask,] since 'manifestation' itself *consists* of manifestation, what need of supposing an ulterior manifestation [of manifestation]? The view which you hold on this point is *ours*, also ;<sup>2</sup> [and

<sup>1</sup> युक्तान्तरमाह ॥

<sup>2</sup> किमुत्पत्तिरुत्पद्यते न वा । उत्पद्यते चेदस्या उत्पत्तिरित्यनवस्था । नोत्पद्यते चेत्किमसत्त्वा नित्यत्वाद्वा । यद्यसत्त्वात्कदाचिदप्युत्पत्तिर्नास्तीति सर्वदानुपलम्भः स्यात् । अथ नित्यत्वात्सर्वत्र का-

thus every objection stated or hinted under § 124. c., is capable of being retorted].

b. He [now] states the community of properties [that exists] among the products of Nature, mutually :

हेतुमदनित्यमव्यापि' सक्रियमनेकमाश्रितं  
लिङ्गम् ॥ १२४ ॥

*The characters common to all products.*

*Aph. 124.* [A product of Nature is] caused, uneternal, not all-pervading, mutable, multitudinous, dependent, mergent.

a. 'Caused,' i.e., having a cause. 'Uneternal,' i.e., destructible. 'Not all-pervading,' i.e., not present everywhere. 'Mutable,' i.e., distinguished by the acts of leaving [one form], and assuming [another form], &c. It [the soul,] leaves the body it has assumed, [and, probably, takes another]; and bodies, &c., move [and are mutable, as is notorious]. 'Multitudinous,' i.e., in consequence of the distinction of souls; [every man, e.g., having a separate body]. 'Dependent,' [i.e.,] on its cause. 'Mergent,' that is to say, it [i.e., every product, in due time,] is resolved into that from which it originated.<sup>3</sup>

योत्यत्तिः स्यात् । अथोत्यत्तेः स्वयमेवोत्यत्तिरूप-  
त्वात्किमुत्यत्त्यन्तरकल्पनयेति तर्ह्यभिव्यक्तेरप्यभि-  
व्यक्तिरूपत्वात्किमभिव्यक्त्यन्तरकल्पनयेति तुल्यम् ।  
तच्च यस्तव सिद्धान्तः सोऽस्माकमपि ॥

<sup>1</sup> प्रकृति, वाणीणामन्योन्यं साधर्म्यमाह ॥

<sup>2</sup> Aniruddha omits अव्यापि. *Ed.*

<sup>3</sup> हेतुमत्कारणवत् । अनित्यं च नाशः । अव्या-

b. [But, some one may say], if realities be the twenty-five [which the Sāṅkhyas enumerate (see § 61), and no more], pray, are such common operations as knowing, enjoying, &c., absolutely *nothing*; you accordingly giving up what you *set*, [in order to save an hypothesis with which what you see is irreconcilable]? To this he replies :<sup>1</sup>

आञ्जस्यादभेदतो वा गुणसामान्यादेस्तत्तिद्धिः  
प्रधानव्यपदेशाद्वा ॥ १२५ ॥

*The qualities of the Nyāya are implied in the term Nature.*

*Aph. 125.* There is the establishment of these [twenty-four 'Qualities' of the *Nyāya*, which you fancy that we do not recognize, because we do not explicitly enumerate them], either by reason that these ordinary qualities [as contradistinguished from the *three* Qualities of the Sāṅkhya], &c., are, in reality, nothing different; or [to put it in another point of view,] because they are hinted by [the term] Nature, [in which, like our own three Qualities, they are implied].

यसर्वगम् । सक्रियं त्यागोपादानादिक्रियाविशिष्टम् । उपात्तदेहं त्यजति शरीरादयश्च स्पन्दन्ते । अनेकं पुरुषभेदात् । आश्रितं स्वकारणे । लिङ्गं स्वकारणे लयं गच्छतीति ॥

<sup>1</sup> यदि पञ्चविंशतितत्त्वं किं ज्ञानसुखादीनां सामान्यकर्मणामभाव एव तथा च दृष्टपरित्याग इत्यत आह ॥

a. Either from their being nothing different from the twenty-four principles, 'in reality,' truly, quite evidently, —since the character of these [twenty-four] fits the ordinary qualities, &c., [which you fancy are neglected in our enumeration of things,]—'there is the establishment of these,' i.e., there is their establishment [as realities,] through their being implied just in those<sup>1</sup> [twenty-four principles which are explicitly specified in the Sāṅkhya].

b. The word 'or' shows that there is another alternative [reply, in the aphorism, to the objection in question]. 'Or because they are hinted by [the term] Nature;' that is to say, the qualities, &c. [such as Knowledge], are established [as realities], just because they are hinted by [the term] Nature, by reason that [these] qualities are, mediately, products of Nature; for there is no difference between product and cause. But the omission to mention them [explicitly] is not by reason of their not being at all.<sup>2</sup>

c. He [next] mentions the points in which Nature and [her] products agree:<sup>3</sup>

<sup>1</sup> आञ्जस्यान्तरूपतः प्रत्यक्षत एव वा चतुर्विंशतितत्त्वादभेदतस्तल्लक्षणयोगाङ्गुणसामान्यादीनां तात्सिद्धिस्तेनैवान्तर्भावात्सिद्धिः ॥

<sup>2</sup> वाशब्दः पक्षान्तरं सूचयति । प्रधानव्यपदेशाद्वा गुणानां पारम्पर्येण प्रधानकार्यत्वेन कार्यकारणयोरभेदान् प्रधानव्यपदेशादेव गुणादिसिद्धिः । नत्वभावादननुकीर्तनमिति ॥

<sup>3</sup> प्रकृतिकार्ययोः साधर्म्यमा . ॥

## चिगुणाचे नत्वादि द्वयोः ॥ १२६ ॥

*The characters common to Nature and her products.*

*Aph.* 126. Of both [Nature and her products] the fact that they consist of the three Qualities [§ 61. *a.*], and that they are irrational, &c., [is the common property].

*a.* Consisting of the three qualities, and being irrational, [such in the meaning of the compound term with which the aphorism commences]. By the expression ' &c.' is meant [their] being intended for *another*, [see § 66]. 'Of both,' i.e., of the cause [viz., Nature], and of the effects [viz., all natural products]. Such is the meaning.<sup>1</sup>

*b.* He [next] states the mutual differences of character among the three Qualities which [see § 61] are the [constituent] parts of Nature :<sup>2</sup>

## प्रीत्यप्रीतिविषादाद्यैर्गुणानामन्योन्यं वैधर्म्यम् ॥ १२७ ॥

*In what the three Qualities differ.*

*Aph.* 127. The Qualities [§ 62] differ in character, mutually, by pleasantness, unpleasantness, lassitude, &c., [in which forms, severally, the Qualities present themselves].

*a.* 'Pleasantness,' i. e., Pleasure. By the expression

<sup>1</sup> चिगुणत्वमचेतनत्वम् । आदिशब्दात्परार्थत्वम् । द्वयोरिति कार्यकारणयोरित्यर्थः ॥

<sup>2</sup> प्रकृतिविभागस्य चिगुणस्यान्योन्यवैधर्म्यमाह ॥

'&c.' is meant Goodness (*sattva*), which is light [i. e., not heavy,] and illuminating. 'Unpleasantness,' i. e., Pain. By the expression '&c.' [in reference to this,] is meant Passion (*rajas*), which is urgent and restless. 'Lassitude,' i. e., stupefaction. By the expression '&c.' is meant Darkness (*tamas*), which is heavy and enveloping. It is by these habits that the Qualities, viz., Goodness, Passion, and Darkness, differ: such is the remainder,<sup>1</sup> [required to complete the aphorism].

b. At the time of telling their differences, he tells in what respects they agree:<sup>2</sup>

लघ्वादिधर्मैरन्योन्यं साधर्म्यं वैधर्म्यं गुणा-  
नाम्<sup>3</sup> ॥ १२८ ॥

*In what respects the  
Qualities agree, as well  
as differ.*

*Aph. 128. Through Lightness and other habits the Qualities mutually agree and differ.*

a. The meaning is as follows: the enunciation [in the

<sup>1</sup> प्रीतिः सुखम् । आदिशब्दाल्लघु प्रकाशकं  
सत्त्वम् । अप्रीतिर्दुःखम् । आदिशब्दादुपष्टम्भकं  
चलं च रजः । विषादो मोहः । आदिशब्दान्नुव-  
रणकं तमः । एतैर्धर्मैर्गुणानां सत्त्वरजस्तमः तं वै-  
धर्म्यं भवतीति शेषः ॥

<sup>2</sup> तेषां वैधर्म्यं यन्तत्सरे साधर्म्यमाह ॥

<sup>3</sup> So reads Aniruddha only. Vijnāna, Nāgārjuna, and Vedānti  
Mahādeva have: लघ्वादिधर्मैः साधर्म्यं वैधर्म्यं च गुणा-  
नाम् । *Ed.*

shape of the term *laghu*, 'light,' is not one intended to call attention to the concrete, viz., what things are light, but] is one where the abstract [the nature of light things, viz., 'lightness' (*laghutva*)] is the prominent thing. 'Through Lightness and other habits,' i. e., through the characters of Lightness, Restlessness, and Heaviness, the Qualities differ. Their *agreement* is through what is hinted by the expression 'and other.' And this consists in their mutually predominating [one over another, from time to time], producing one another, consorting together, and being reciprocally present, [one in another], for the sake of Soul.<sup>1</sup>

b. By [the expressions, in § 124,] 'caused,' &c., it is declared that the 'Great one' [or Mind], &c., are *products*. He states the proof of this:<sup>2</sup>.

उभयान्यत्वात्कार्यत्वं महदादेर्घटादिवत् ॥ १२९ ॥

*Proof that Mind &c. are products.* Aph. 129. Since they are other than both [Soul and Nature, the only two uncaused entities], Mind and the rest are products; as is the case with a jar, or the like.

a. That is to say: like a jar, or the like, Mind and the

<sup>1</sup> अयमर्थः । भावप्रधानो निर्देशः । लघ्वादिधर्मैर्लघुचलनगुरुत्वैर्गुणानां वैधर्म्यम् । आदिपदसूचित्वेन साधर्म्यम् । तच्च पुरुषार्थमन्योन्याभिभवजननमिषुनवृत्तित्वम् ॥

<sup>2</sup> हेतुमदित्यादिना महदादीनां कार्यत्वमुक्तम् । तच्च प्रमाणमाह ॥

rest are products; because they are something other than the two which [alone] are eternal, viz., Nature and Soul.<sup>1</sup>

b. He states another reason :<sup>2</sup>

परिमाणात् ॥ १३० ॥

*A second proof.* Aph. 130. Because of [their] measure, [which is a limited one].

a. That is to say : [Mind and the rest are products]; because they are limited in measure;<sup>3</sup> [whereas the only two that are uncaused, viz., Nature and Soul, are unlimited].

b. He states another argument :<sup>4</sup>

समन्वयात् ॥ १३१ ॥

*A third proof* Aph. 131. Because they conform [to Nature].

a. [Mind and the rest are products]; because they well [follow and] correspond with Nature; i. e., because the Qualities of Nature [§ 61] are seen in all things :<sup>5</sup> [and it

<sup>1</sup> नित्याभ्यां प्रकृतिपुरुषाभ्यामन्यत्वाद्द्वटादेरिव  
महदादेः कार्यत्वमित्यर्थः ॥

<sup>2</sup> त्वन्तरमाह ॥

<sup>3</sup> परिमितत्वादित्यर्थः ॥

<sup>4</sup> अपरां युक्तिमाह ॥

<sup>5</sup> प्रधानेन सह सम्यगन्वयात्प्रधानाणां सर्व-  
पदार्थेषु दर्शनात् ॥



is a *maxim*, that what is in the effect was derived from the cause and implies the cause.

b. He states the same thing,<sup>1</sup> [in the next aphorism]:

शक्तितश्चेति ॥ १३२ ॥

*A fourth proof.* Aph. 132. And, finally, because it is through the power [of the cause alone, that the product can do aught].

a. It is by the power of its cause, that a product energizes, [as a chain restrains an elephant, only by the force of the iron which it is made of]; so that Mind and the rest, being [except through the strength of Nature,] powerless, produce *their* products in subservience to Nature. Otherwise, since it is their habit to energize, they would at all times produce their products,<sup>2</sup> [which it will not be alleged that they do].

b. And the word *iti*, in this place, is intended to notify the completion of the set of [positive] reasons<sup>3</sup> [why Mind and the others should be regarded as *products*].

c. He [next] states [in support of the same assertion,] the argument from negatives,<sup>4</sup> [i.e., the argument drawn

<sup>1</sup> एतदेवाह ॥

<sup>2</sup> कारणशक्त्या कार्यं प्रवर्तत इति महदादयः  
स्त्रीणाः सन्तः प्रकृत्यनुसारे ॥ कार्यं जनयन्ति ।  
अन्यथा प्रवृत्तशीलत्वात्सर्व ॥ कार्यं जनयेयुः ॥

<sup>3</sup> इतिशब्दश्चात्र हेतुवर्गसमाप्तिरूपेणार्थः ॥

<sup>4</sup> व्यतिरेकमात्र ॥

from the consideration as to what becomes of Mind and the others, when they are *not* products] :

तद्धाने प्रकृतिः पुरुषो वा ॥ १३३ ॥

*Converse proof of the same.*

*Aph. 133.* On the quitting thereof [quitting the condition of product], there is Nature, or Soul, [into one or other of which the product must needs have resolved itself].

*a.* Product and non-product; such is the pair of alternatives. 'On the quitting thereof;' i. e., when Mind and the rest quit the condition of product, Mind and the rest [of necessity] enter into Nature, or Soul; <sup>1</sup> [these two alone being non-products].

*b.* [But perhaps some one may say, that] Mind and the rest may exist quite independently of the pair of alternatives [just mentioned]. In regard to this, he declares [as follows]:<sup>2</sup>

तयोरन्यत्वे तुच्छत्वम्<sup>3</sup> ॥ १३४ ॥

<sup>1</sup> कार्यमकार्यं चेति कोटिद्वयम् । तद्धाने महदादेः कार्यताहाने प्रकृतौ पुरुषे वा महदादीनां प्रवेश इति ॥

<sup>2</sup> उभयकोटिविनिर्मुक्ता एव मदादयो भविष्यन्ताः ।

<sup>3</sup> Nāgēśa has तुच्छता. *Ed.*

*Mind and the rest would not be at all, if neither product nor non-product.*

*Aph. 134.* If they were other than these two, they would be void; [seeing that there is nothing self-existent, besides Soul and Nature].

a. If Mind and the rest were 'other than these two,' i. e., than product or non-product [§ 133], they would be in the shape of what is 'void,' i. e., in the shape of nonentity.<sup>1</sup>

b. Well now, [some one may say,] why should it be under the character of a *product*, that Mind and the rest are a sign of [there being such a principle as] Nature? They may be [more properly said to be] a sign, merely in virtue of their not *occurring apart* from it. To this he replies:<sup>2</sup>

कायात्कारानुमानं तत्साहित्यात् ॥ १३५ ॥

*What kind of causes can be inferred from their effects.*

*Aph. 135.* The cause is inferred from the effect, [in the case of Nature and her products]; because it accompanies it.

a. That [other relation, other than that of material and product, which you would make out to exist between Nature and Mind,] exists, indeed, where the nature [or

<sup>1</sup> तयोः कार्याकार्ययोरन्यत्वे महदादीनां तुच्छरूपत्वमभावरूपत्वम् ॥

<sup>2</sup> अथ किमर्थं महदादयः कार्यत्वेन प्रकृतेर्लक्षणम् । अविनाभावादेव लिङ्गं भविष्यन्तीत्युच्यते ॥

essence] of the cause is not seen in the effect; as<sup>1</sup> [is the case with] the inference, from the rising of the moon, that the sea is swollen [into full tide; rising, with maternal affection, towards her son who was produced from her bosom on the occasion of the celebrated Churning of the Ocean. Though the swelling of the tide does not occur apart from the rising of the moon, yet here the cause, moon-rise, is not seen in the effect, tide; and, consequently, though we infer the effect from the cause, the cause could not have been inferred from the effect]. But, in the present case, since we see, in Mind and the rest, the characters of Nature, the cause is inferred from the effect. 'Because it accompanies it,' i. e., because, in Mind and the rest, we see the properties of Nature,<sup>1</sup> [i. e., Nature herself actually present; as we see the clay which is the cause of a jar, actually present in the jar].

b. [But it may still be objected,] if it be thus, then let that principle itself, the 'Great one' [or Mind], be the cause of the world: what need of *Nature*? To this he replies: <sup>2</sup>

अथक्तं चिगुणाल्लिङ्गात् ॥ १३६ ॥

<sup>1</sup> भवत्येवं यच्च कारणं कार्ये न दृश्यते यथा चन्द्रोदयात्समुद्रवृद्धानुमानम् । अथ तु प्रधान-  
रूपस्य महदादौ दर्शनात्कार्यात्कारणानुमानमेव ।  
तत्साल्ल्यात्प्रकृतिरूपस्य महदादौ दर्शनात् ॥

<sup>2</sup> एवं चेन्महत्तत्त्वमेव जगत्कारणमत् किं प्रधानेनेत्यत आह ॥

*How Mind must have  
an antecedent.*

*Aph.* 136. The indiscrete, [Nature, must be inferred] from its [discrete and resolvable] effect, [Mind], in which are the three Qualities, [which constitute Nature].

a. 'It is resolved ;' such is the import of [the term] *linga*, [here rendered] 'effect.' From that [resolvable effect], viz., the 'Great principle' [or Mind], in which are the three Qualities, Nature must be inferred. And that the 'Great principle,' in the shape of ascertainment [or distinct intellection], is discrete [or limited] and perishable, is established by direct observation. Therefore [i. e., since Mind, being perishable, must be resolvable into something else,] we infer that into which it is resolvable,<sup>1</sup> [in other words, its 'cause,' here analogously termed *lingin*, since 'effect' has been termed *linga*].

b. But then, [some one may say], still something quite different may be the cause [of all things]: what need of [this] *Nature* [of yours]? In regard to this, he remarks [as follows]:<sup>2</sup>

तत्कार्यतस्तत्सिद्धेर्नापलापः ॥ १३७ ॥

<sup>1</sup> लयं गच्छतीति लिङ्गं कार्यम् । तस्याहङ्गु-  
णान्महत्तत्त्वात्प्रधानमनुमातव्यम् । महत्तत्त्वं चा-  
ध्यवसायरूपं व्यक्तं विनाशि प्रत्यक्षसिद्धम् । तेन  
लिङ्गानुमानम् ॥

<sup>2</sup> ननु तथाप्यन्यदेव कारणं भविष्यति किं  
प्रकृत्येत्यथाह ॥

*Why Nature, and nothing else, must be the root of all.*

*Aph.* 137. There is no denying that it [Nature,] is; because of its effects, [which will be in vain attributed to any other source].

a. Is the cause of this [world] a product, or not a product? If it were a product, then, the same being [with equal propriety to be assumed to be] the case with its cause, there would be a *regressus in infinitum*. If effects be from any root [to which there is nothing antecedent], then *this* is that [to which we give the name of *Nature*]. 'Because of its effects,' that is to say, because of the effects of Nature. There is no denying 'that it is,' i. e., that *Nature* is.<sup>1</sup>

b. Be it so, [let us grant,] that Nature is; yet [the opponent may contend,] *Soul* positively cannot be; for [if the existence of causes is to be inferred from their products, Soul cannot be thus demonstrated to exist, seeing that it has no products. In regard to this, he remarks [as follows]:<sup>2</sup>

सामान्येन विवादाभावाद्धर्मवन्न साधनम् ॥ १३८ ॥

<sup>1</sup> तत्कारणं कार्यमकार्यं वा । कार्यत्वे तत्कारणस्यापि तथात्वे सत्यनवस्था । मूलकार्यत्वे तदेव सेति । तत्कार्यत इति प्रकृतिकार्यत इत्यर्थः । तत्सिद्धेः प्रकृतिसिद्धेर्नापलापः ॥

<sup>2</sup> भवतु प्रकृतिसिद्धिः पुरुषस्य सिद्धिस्तु न स्यादेव नहि तस्य कार्यमस्तौत्यचा ॥

*It is not from any effect that Soul is inferred.*

*Aph. 138.* [The relation of cause and effect is] not [alleged as] the means of establishing [the existence of Soul]; because, as is the case with [the disputed term] 'merit,' there is no dispute about there being such a kind of thing; [though *what* kind of thing is matter of dispute].

a. There is no dispute about 'there being such a kind of thing,' i.e., as to there being Soul, simply; [since everybody who does not talk stark nonsense must admit a Soul, or *self*, of *some* kind]; for the dispute is [not as to its *being*, but] as to its peculiarity [of being], as [whether it be] multitudinous, or sole, all-pervading, or *not* all-pervading, and so forth; just as, in every [philosophical system, or] theory, there is no dispute as to [there being something to which may be applied the term] 'merit' (*dharma*); for the difference of opinion has regard to the particular kind of [thing,—such as sacrifices, according to the Mīmāṃsā creed, or good works, according to the Nyāya,—which shall be held to involve] 'merit.'

b. 'Not the means of establishing' that [viz., the existence of soul]; i. e., the relation of cause and effect is not the means of establishing it. This intends, 'I will mention *another* means of establishing it.'

१ सामान्येन तावदात्मनि विवादो नास्ति विशेषे हि विवादोऽनेक एको व्यापकोऽव्यापक इत्यादि यथा सर्वस्मिन्दर्शने धर्म इत्यविवादो धर्म-विशेषे हि विप्रतिपत्तिः ॥

२ न तत्साधनं न तत्र कार्यकारणभावः साधनम् । अन्यत्साधनं वक्ष्यामीत्यभिसन्धिः ॥

b. [But some one may say,] Souls are nothing else<sup>1</sup> than the body, and its organs, &c.: what need of imagining anything else? To this he replies :<sup>1</sup>

शरीरादिव्यतिरिक्तः पुमान् ॥ १३९ ॥

*Materialism scouted.* Aph. 139. Soul is something else than the body, &c.

a. [The meaning of the aphorism is] plain.<sup>2</sup>

b. He propounds an argument in support of this :<sup>3</sup>

संहतपरार्थत्वात् ॥ १४० ॥

*The discernible is subservient to the indiscernible.* Aph. 140. Because that which is combined [and is, therefore, discernible,] is for the sake of some other, [not discernible].

a. That which is discernible is intended for something else that is indiscernible. If it were intended for something else that is discernible, there would be a *regressus in infinitum*.<sup>4</sup>

b. And combinedness [involving (see § 67) discernible-

<sup>1</sup> देहेन्द्रियादय एवात्मानः किमन्यकल्पनयेत्यत

आह ॥

<sup>2</sup> व्यक्तम् ॥

<sup>3</sup> अत्र न्यायमा ॥

<sup>4</sup> यत्संहतं तदसंहतपरार्थम् । संहतपरार्थत्वे

अनवका स्यात् ॥



ness,] consists in the Qualities' making some product by their state of mutual commixture; or [to express it otherwise,] combinedness is the state of the soft and the hard, [which distinguishes matter from spirit]. And this exists occultly in Nature, as well as the rest; because, otherwise, discernibleness would not prove discoverable in the products thereof, viz., the 'Great one,' &c.<sup>1</sup>

c. He elucidates this same point :<sup>2</sup>

चिगुणादिविपर्ययात् ॥ १४१ ॥

*Soul presents no indication of being material.*

*Aph. 141.* [And Soul is something else than the body, &c.]; because there is [in Soul,] the reverse of the three Qualities, &c.

a. Because there is, in Soul, 'the reverse of the three Qualities,' &c., i. e., because they are not seen [in it]. By the expression '&c.' is meant, because the *other* characters of Nature, also, are not seen<sup>3</sup> [in Soul].

b. He states another argument :<sup>4</sup>

<sup>1</sup> संहतत्वं च गुणानामन्योन्यमिथुनभावेन कार्यकरणम् । अथ वा द्रवकठिनता संहतत्वम् । तच्च प्रकृत्यादौ तिरोभूतमस्ति । अन्यथा तत्कार्येषु महदादिषु संहततादर्शनप्रसङ्गात् ॥

<sup>2</sup> तदेव स्पष्टयति ॥

<sup>3</sup> पुरुषे चिगुणादिविपर्ययात्तददर्शनात् । आदिशब्दादन्येषां प्रकृतिधर्माणामप्यदर्शनादिति ॥

<sup>4</sup> न्यायान्तरमाह ॥

## अधिष्ठानाच्चेति ॥ १४२ ॥

*Another proof that  
Soul is not material.*

*Aph.* 142. And [Soul is not material;] because of [its] 'superintendence [over Nature].

- a. For a superintendent is an intelligent being; and Nature is unintelligent: such is the meaning.<sup>1</sup>
- b. He states another argument:<sup>2</sup>

## भोक्तृभावात् ॥ १४३ ॥

*Another proof.*

*Aph.* 143. [And Soul is not material;] because of [its] being the experiencer.

a. It is Nature that is experienced; the experiencer is Soul. Although Soul, from its being unchangeably the same, is not [really] an experiencer, still the assertion [in the aphorism,] is made, because of the fact that the reflexion of the Intellect befalls it,<sup>3</sup> [and thus makes it seem as if it experienced (see § 58. a.)].

b. Efforts are engaged in for the sake of Liberation. Pray, is this [for the benefit] of the Soul, or of Nature;

<sup>1</sup> चेतनोऽधिष्ठाता भवति प्रकृतिश्च ज्ञेत्यर्थः ॥

<sup>2</sup> युक्त्यन्तरमाह ॥

<sup>3</sup> भोग्या प्रकृतिर्भोक्ता पुरुषः । यद्यपि कूटस्थ-  
त्वादात्मनो भोक्तृत्वं नास्ति तथापि बुद्धिच्छाया-  
पत्येत्युक्तम् ॥

[since Nature, in the shape of Mind, is, it seems, the experiencer]? To this he replies :<sup>1</sup>

कैवल्यार्थं प्रवृत्तेः<sup>2</sup> ॥ १४४ ॥

*For Soul, not Nature, is Liberation wanted.* Aph. 144. [It is for Soul, and not for Nature;] because the exertions are with a view to isolation [from all qualities; a condition to which Soul is competent, but Nature is not].

a. The very essence of Nature cannot depart from it [so as to leave it in the state of absolute, solitary isolation contemplated]; because the three Qualities are its very essence, [the departure of which from it would leave nothing behind], and because it would thus prove to be *not* eternal, [whereas, in reality, it *is* eternal]. The isolation (*kaivalya*) of that alone is possible of which the qualities are reflexional, [and not constitutive (see § 58. a.)]; and that is Soul.<sup>3</sup>

b. Of what nature is this [Soul]? To this he replies :<sup>4</sup>

<sup>1</sup> मोक्षार्थं प्रवृत्तिः । सा किमात्मनः प्रकृतेर्व्यत्यत आह ॥

<sup>2</sup> This lection is that of Aniruddha alone. Vijnána, Nágeśa, and Vedánti Mahádeva end the Aphorism with च, necessitating 'and because,' &c. *Ed.*

<sup>3</sup> चिगुणस्वभावत्वात्प्रकृतेर्न स्वभावप्रच्यवे ऽनित्यत्वप्रसङ्गाच्च । यस्यापाधिकगुणास्तस्य कैवल्यं संभवति स चात्मेति ॥

<sup>4</sup> स किंरूप इत्यत आह ॥

## जडप्रकाशयोगात्मप्रकाशः ॥ १४५ ॥

*The nature of the Soul.* Aph. 145. Since light does not pertain to the unintelligent, light, [which must pertain to something or other, is the essence of the Soul, which, self-manifesting, manifests whatever else is manifest].

a. It is a settled point, that the unintelligent is not light; [it is not self-manifesting]. If Soul, also, were unintelligent [as the Naiyáyikas hold it to be, in *substance*; knowledge being, by them, regarded not as its essence or substratum, but as one of its *qualities*], then there would need to be another light for it; and, as the simple theory, let Soul itself consist, essentially, of light.<sup>1</sup>

b. And there is Scripture [in support of this view; for example, the two following texts from the *Bṛihadárunyaka Upanishad*<sup>2</sup>]: 'Wherewith shall one distinguish that wherewith one distinguishes all this [world]?' 'Wherewith shall one take cognizance of the cognizer?'<sup>3</sup>

c. [But the Naiyáyika may urge,] let Soul be unintelligent [in its substance], but have Intelligence as its

<sup>1</sup> जडो न प्रकाशत इति सिद्धम् । यद्यात्मापि  
जडः स्यात्तस्याप्यन्येन प्रकाशेन भवितव्यं लाघवा-  
च्चात्मैव प्रकाशरूपोऽस्तु ॥

<sup>2</sup> II., 4, 14; or *Śatapatha-brāhmaṇa*, xiv., 5, 4, 16. The two sentences quoted are continuous. *Ed.*

<sup>3</sup> श्रुतिश्च येनेदं सर्वं विजानाते तं केन विजानीयात् । विज्ञातारमरे केन विजानीयादिति ॥

attribute.<sup>6</sup> *Thereby* it manifests all things; but it is not, essentially, Intelligence. To this he replies:<sup>1</sup>

निर्गुणत्वाच्च चिद्धर्मा ॥ १४६ ॥

*Aph.* 146. It [Soul,] has not Intelligence as its attribute; because it is without quality.

*a.* If soul were associated with attributes, it would be [as we hold everything to be, that is associated with attributes,] liable to alteration; and, therefore, there would be no Liberation;<sup>2</sup> [its attributes, or susceptibilities, always keeping it liable to be affected by something or other; or, the absolutely simple being the only unalterable].

*b.* He declares that there is a contradiction to Scripture in this,<sup>3</sup> [i. e., in the view which he is contending against]:

श्रुत्या सिद्धस्य नापत्तापस्तत्प्रत्यक्षवाधात् ॥ १४७ ॥

*Scripture is higher evidence than supposed intuition.* *Aph.* 147. There is no denial [to be allowed] of what is established by Scripture; because the [supposed] evidence of intuition for this [i. e., for the existence of qualities in the Soul,] is confuted [by the Scriptural declaration of the contrary].

<sup>1</sup> जडोऽप्यात्मास्तु चिद्धर्मा । तेन जगत्प्रकाशयति नतु चिद्रूप इत्यत आह ॥

<sup>2</sup> यद्यात्मनो धर्मयोगः स्यात्परिणामित्वं स्यात्तद्वानिर्माद्य इति ॥

<sup>3</sup> अत्र श्रुतिविरोधमाह ॥

a. The text, 'For this Soul is uncompanioned,'<sup>1</sup> &c., would be confuted, if there were any annexation of qualities<sup>2</sup> [to Soul: and the notion of confuting Scripture is not to be entertained for a moment].

b. But the literal meaning [of the aphorism] is this, that the fact, established by Scripture, of its [i. e., soul's,] being devoid of qualities, &c., cannot be denied; because the Scripture itself confutes the [supposed] intuitive perception thereof, i. e., the [supposed] intuitive perception of qualities, &c.,<sup>3</sup> [in the soul].

### सुषुप्ताद्यसाक्षित्वम्<sup>4</sup> ॥ १४८ ॥

*Argument against the soul's being unintelligent.*

*Aph. 148.* [If soul were unintelligent,] it would not be witness [of its own comfort,] in profound [and dreamless] sleep, &c.

a. If soul were unintelligent, then, in deep sleep, &c., it would not be a witness, a knower. But that this is not

<sup>1</sup> *Bṛihaddranyaka Upanishad*, iv., 3, 16; or *Śatapatha-brāhmaṇa*, xiv., 7, 1, 17. *Ed.*

<sup>2</sup> असङ्गो ह्ययं पुरुष इत्यादिश्रुतिर्गुणयोगे सा बाधिता स्यात् ॥

<sup>3</sup> अक्षरार्थस्तु श्रुत्या सिद्धस्य निर्गुणत्वादेर्नापत्नापः संभवति तत्प्रत्यक्षस्य गुणादिप्रत्यक्षस्य श्रुत्यैव बाधात् ॥

<sup>4</sup> सुषुप्ताद्यवस्थासाक्षित्वम् । Nāgēśa. सुषुप्ताद्यस्य साक्षित्वम् । *Vedānti Mahādeva. Ed.*

the case [may be inferred] from the phenomenon, that 'I slept *pleasantly*.' By the expression '&c.' [in the aphorism,] dreaming is included.<sup>1</sup>

b. The Vedántís say that 'soul is *one* only'; and so, again, 'For Soul is eternal, omnipresent, changeless, void of blemish : 'Being one [only], it is divided [into a seeming multitude] by Nature (*śakti*), i.e., Illusion (*máyá*), but not through its own essence, [to which there does not belong multiplicity].' In regard to this, he says [as follows] :<sup>2</sup>

जन्मादिव्यवस्थातः पुरुषबहुत्वम्<sup>3</sup> ॥ १४९ ॥

*There is a multiplicity  
of souls.*

*Aph.* 149. From the several allotment of birth, &c., a multiplicity of souls [is to be inferred].

a. 'Birth, &c.' By the '&c.,' growth, death, &c., are included. 'From the several allotment' of these, i.e., from their being appointed; [birth to one, death to another, and so on]. 'A multiplicity of souls ;' that is to say, souls

<sup>1</sup> यद्यात्मा जडः स्यात्सुषुप्नचादावसाक्षित्वमज्ञ-  
तृत्वं स्यात् । न चैवं सुखमहमस्वाप्समिति प्रति-  
भासनात् । आदिशब्दात्स्वप्नप्रत्ययम् ॥

<sup>2</sup> एक एवात्मेति वेदान्तिनः । तथा च । नित्यः  
सर्वगतो ह्यात्मा कूटस्थो दोषवर्जितः । एकः स ।  
भिद्यते शक्त्या मायया न स्वभावतः । अत्राह ॥

<sup>3</sup> Vedánti Mahádeva has, agreeably to some copies of his work,  
पुरुषस्य बहुत्वम्. *Ed.*

are many. If soul were one only, then, when *one* is born, *all* must be born, &c.<sup>1</sup>

b. He ponders, as a doubt, the opinion of the others,<sup>2</sup> [viz., of the Vedántís]:

उपाधिभेदेऽप्येकस्य नानायोग आकाशस्येव घटा-  
दिभिः ॥ १५० ॥

*The view of the Vedánta on this point.* Aph. 150. [The Vedántís say, that,] there being a difference in its investments, moreover, multiplicity attaches [seemingly,] to the one [Soul]; as is the case with Space, by reason of jars, &c., [which mark out the spaces that they occupy].

a. As Space is one,—[and yet], in consequence of the difference of adjuncts, [as] jars, &c., when a jar is destroyed, it is [familiarily] said, ‘the jar’s space is destroyed’ [for then there no longer exists a *space marked out by the jar*];<sup>3</sup>—so, also, on the hypothesis of there being but one Soul, since there is a difference of corporeal limitation, on the destruction thereof, [i. e., of the limitation occasioned by any particular human body], it is merely a way of talking [to say], ‘The soul has perished.’ [This, indeed, is so far true, that there is really no perishing of Soul; but

<sup>1</sup> जन्मादीति । आदिनोपचयमरणादि गृह्यते ।  
तद्व्यवस्थातस्तन्नियमात् । पुरुषबहुत्वं बहव आ-  
त्मान इत्यर्थः । यद्येक एवात्मैकस्मिन्नायमाने  
सर्वे जायेरन्निति ॥

<sup>2</sup> परमतमाशङ्कते ॥

<sup>3</sup> Vide supra, p. 53, Aph. 51, &c. Ed.



then it is true,] also on the hypothesis that there are *many* souls. [And it must be true:] otherwise, since Soul is eternal, [without beginning or end, as both parties agree], how could there be the appointment of birth and death? <sup>1</sup>

b. He states [what may serve for] the removal of doubt<sup>2</sup> [as to the point in question]:

उपाधिभिद्यते नतु तद्वान् ॥ १५१ ॥

*Refutation of the Vedānta on this point.*

Aph. 151. The investment is different, [according to the Vedāntís], but not that to which this belongs; [and the absurd consequences of such an opinion will be seen].

a. 'The investment is different,' [there are diverse bodies of John, Thomas, &c.]; 'that to which this belongs,' i. e. that [Soul] to which this investment [of body, in all its multiplicity,] belongs, is *not* different, [but is one only]: such is the meaning. And, [now consider], in consequence of the destruction of one thing, we are not to speak as if there were the destruction of something else; because this [if it were evidence of a thing's being destroyed,] would present itself where it ought not; <sup>3</sup> [the destruction of De-

<sup>1</sup> यथैकमाकाशं घटायुपाधिभेदाद्घटे नष्टे घटाकाशं नष्टमिति व्यपदिश्यते तथैकात्मपक्षेऽपि देहावच्छेदभेदात्तन्नाश आत्मा नष्ट इति व्यपदेशमात्रम् । नानात्मपक्षेऽपि । अन्यथात्मनो नित्यत्वात्कथं जन्ममरणव्यवस्थेति ॥

<sup>2</sup> समाधानमाह ॥

<sup>3</sup> *Vide supra*, p. 16, note 3. *Ed.*

vadatta, e. g., presenting itself, as a fact, when we are considering the case of Yajnadatta, who is not, for *that* reason, to be assumed to be dead]: and, on the hypothesis that Soul is one, the [fact that the Vedānta makes an] imputation of inconsistent conditions is quite evident; since Bondage and Liberation do not [and cannot,] belong [simultaneously] to *one*. But the conjunction and [simultaneous] non-conjunction of the sky [or space] with smoke, &c., [of which the Vedāntī may seek to avail himself, as an illustration,] are *not* contradictory; for Conjunction is not pervasion;<sup>1</sup> [whereas, on the other hand, it would be nonsense to speak of Bondage as affecting one portion of a monad, and Liberation as affecting another portion; as a monkey may be in conjunction with a branch of a tree, without being in conjunction with the stem].

b. What may be [proved] by this? To this he replies:<sup>2</sup>

एवमेकत्वेन सर्वमानस्य न विरुद्धधर्मा-  
ध्यासः ॥ १५२. ॥

*The Sāṅkhya is free from the charge of absurdity to which the Vedānta is open.*

*Aph. 152.* Thus, [i. e., by taking the Sāṅkhya view,] there is no imputation of contradictory conditions to [a Soul

<sup>1</sup> उपाधिर्भियते तद्वानुपाधिमान्न भियत इत्यर्थः । न चान्यनाशादन्यत्र नाशव्यवहारोऽतिप्रसङ्गः । अदेवात्मपक्षे च व्यक्त एव विरुद्धधर्माध्यास एकस्य बन्धमोक्षाभावात् । आत्मास्य तु धूमादियोगा-योगादेवैव संयोगस्याप्यायत्तत्वात् ॥

<sup>2</sup> एतेन किं स्यादिति । अत आह ॥

supposed to be] everywhere present as *one* [infinitely extended monad].

a. 'Thus,' i. e., [if you regard the matter rightly,] according to the manner here set forth, there is no 'imputation,' or attribution, 'of incompatible conditions,' Bondage, Liberation, &c., to a soul 'existing everywhere,' throughout all, as one,<sup>1</sup> [i. e., as a monad].

b. [But, the Vedánti may contend,] we *see* the condition of another attributed even to one quite different; as, e.g., Nature's character as an agent [is attributed] to Soul, which is another [than Nature]. To this he replies :<sup>2</sup>

अन्यधर्मत्वेऽपि नारोपात्तत्तिद्विरेकत्वात् ॥ १५३ ॥

*Imputation is not proof.* Aph. 153. Even though there be [imputed to Soul] the possession of the condition of another, this [i.e., that it really possesses such,] is not established by the imputation; because it [Soul,] is *one* [absolutely simple, unqualified entity].

a. [The notion] that Soul is an agent is a mistake; because, that Soul is *not* an agent is true, and the imputation [of agency to Soul] is *not* true, and the combination of the true and the untrue is not real. Neither birth nor

<sup>1</sup> एवमुक्तरीत्यैकत्वेन परितः सर्वतो वर्तमान-  
स्यात्मनो बन्धमोक्षादिविरुद्धधर्माणामध्यास आ-  
रोपो न भवतीत्यर्थः ॥

<sup>2</sup> अन्यधर्मस्यायन्यचारोपो दृष्टो यथा प्रकृतेः  
कर्तृत्वं पुरुषेऽन्यचेति । अत्राह ॥

death or the like is compatible with Soul; because it is uncompanioned,<sup>1</sup> [i. e., unattended either by qualities or by actions].

b. [But the Vedánti may say:] and thus there will be an opposition to the Scripture. For, according to that, 'Brahma is one without a second :'<sup>2</sup> 'There is nothing here diverse; death after death does he [deluded man,] obtain, who here sees, as it were, a multiplicity.'<sup>3</sup> To this he replies :<sup>4</sup>

नाद्वैतश्रुतिविरोधो जातिपरत्वात् ॥ १५४ ॥

*Scripture, speaking of Soul as one, is speaking of it generically.*

*Aph. 154.* There is no opposition to the Scriptures [declaratory] of the non-duality [of Soul]; because the reference [in such texts,] is to the *genus*, [or to Soul in general].

a. But there is no opposition [in our Sāṅkhya view of the matter,] to the Scriptures [which speak] of the oneness of Soul; because those [Scriptural texts] refer to the *genus*.

<sup>1</sup> पुरुषकर्तृत्वं भ्रान्तं पुरुषाकर्तृत्वस्य सत्त्वादरो-  
पस्यासत्यत्वान्न च सत्यासत्ययोः संबन्धस्तात्त्विको  
भवति । असङ्गित्वादात्मनो न जन्ममरणादि  
संभवति ॥

<sup>2</sup> *Chhândogya Upanishad*, vi., 1. But the word ब्रह्म does not occur there. *Ed.*

<sup>3</sup> *Kaṭha Upanishad*, iv., 11. Instead of आप्नोति, however, the correct reading is गच्छति. *Ed.*

<sup>4</sup> एवं च श्रुतिविरोधः स्यात् । तथा चैकमेवा-

By *genus* we mean sameness, the fact of being of the same nature: and it is to this alone that the texts about the non-duality [of Soul] have reference. It is not the indivisibleness [of Soul,—meaning, by its indivisibleness, the impossibility that there should be more souls than one,—that is meant in such texts]; because there is no motive [for viewing Soul as *thus* indivisible]: such is the meaning.<sup>1</sup>

b. But then, [the Vedāntī may rejoin,] Bondage and Liberation are just as incompatible in any single soul, on the theory of him who asserts that souls are many, [and that each is at once bound and free]. To this he replies:<sup>2</sup>

विदितबन्धकारणस्य दृष्ट्या तद्रूपम्<sup>3</sup> ॥ १५५ ॥

द्वितीयं ब्रह्म नेह नानास्ति किं च न मृत्योः स मृत्यु-  
माप्नोति य इह नानेव पश्यति । अचाह ॥

<sup>1</sup> आत्मैक्यश्रुतीनां विरोधस्तु नास्ति तासां  
जातिपरत्वात् । जातिः सामान्यमेकत्वं तच्चै-  
वादैतश्रुतीनां तात्पर्यात् । नाखण्डत्वं प्रयोजना-  
भावादित्यर्थः ॥

<sup>2</sup> नन्वनेकात्मवादिनोऽप्येकस्यात्मनो बन्धमो-  
क्षौ विरुद्धाविति । अचाह ॥

<sup>3</sup> All the commentators but Aniruddha read दृष्ट्यात् रूपम्;  
and they differ widely from him, as they often do, in their elucidations  
of the Aphorism. Nāgēśa's explanation of it is as follows: विदितं  
प्रसिद्धं बन्धकारणमविवेको यच्च तादृशभ्रान्तपुरु-

*The compatibility of Bondage and Freedom.* Aph. 155. Of him [i. e., of that soul,] by whom the cause of Bondage is known, there is that condition [of isolation, or entire liberation], by the perception [of the fact, that Nature and soul are distinct, and that he, really, was not bound, even when he seemed to be so].

a. By whom is known 'the cause of bondage,' viz., the non-perception that Nature and soul are distinct, of him, 'by the perception' [of it], i. e., by cognizing the distinction, there is 'that condition,' viz., the condition of isolation, [the condition (see § 144) after which the soul aspires. The soul in Bondage which is no real bondage may be typified by Don Quixote, hanging, in the dark, from the ledge of a supposed enormous precipice, and holding on for life, as he thought, from not knowing that his toes were within six inches of the ground].<sup>1</sup>

षट्स्थैव पुरुषेष्वतद्रूपत्वं नानारूपत्वं तन्नार्थकारीति भावः । The substance of this is, that, only in the eyes

of the mistaken man who is influenced by the notorious cause of bondage, or in other words, who is unable to discriminate, is the essential condition of souls multeity, a condition the reverse of the one before referred to, unity; and that is inconclusive. The Aphorism, thus understood, must be assumed to proceed from a Vedāntic disputant against the Sāṅkhya. Whether as read by Aniruddha, or as read by others, it is susceptible, with reference to the previous context, of a variety of renderings. *Ed.*

<sup>1</sup> विदितं बन्धकारणं प्रकृतिप्रवृत्तिवेकादर्शनं यस्य तस्य दृष्ट्या विवेकज्ञानेन तद्रूपं कैवल्यरूपम् ॥

b. [Well, rejoins the Vedánti,] Bondage [as you justly observe,] is dependent on non-perception [of the truth], and is not real. It is a maxim, that non-perception is removed by perception ; and, on this showing, we recognize as correct the theory that Soul is one, but not that of Soul's being multitudinous. To this he replies :<sup>1</sup>

नान्धादृष्ट्या चक्षुष्मतामनुपलम्भः ॥ १५६ ॥

*Aph. 156. No : because the blind do*  
*He jeers the Vedánti.* not see, can those who have their eyesight not perceive ?

a. What ! because a blind man does not see, does also one who has his eyesight not perceive ? There are *many* arguments [in support of the view] of those who assert that souls are many, [though *you* do not see them] : such is the meaning.<sup>2</sup>

b. He declares, for the following reason, also, that Souls are many :<sup>3</sup>

<sup>1</sup> विवेका दर्शननिमित्तो बन्धो न तात्त्विकः ।  
दर्शनाददर्शनं निवर्तत इति युक्तिः । एवं चैका-  
त्मपक्ष एव न्याय्यं पश्यामो न नानात्मक इति ।  
अत्राह ॥

<sup>2</sup> अन्धो न पश्यतीति चक्षुष्मानपि किं नोपल-  
भते । नानात्मवादिनामनेके न्यायाः सन्तीत्यर्थः ॥

<sup>3</sup> इतोऽपि नानात्मान इत्याह ॥

## वामदेवादिमुक्तो नाद्वैतम्<sup>१</sup> ॥ १५७ ॥

*Scripture proof that  
Souls are many.*

*Aph.* 157. Vāmadeva, as well as others, has been liberated, [if we are to believe the Scriptures; therefore]

non-duality is not [asserted, in the same Scriptures, in the Vedāntic sense].

*a.* In the Purāṇas, &c., we hear, 'Vāmadeva has been liberated,' 'Śuka has been liberated,' and so on. If Soul were *one*, since the liberation of all would take place, on the liberation of one, the Scriptural mention of a diversity [of separate and successive liberations] would be self-contradictory.<sup>2</sup>

*b.* [But the Vedāntī may rejoin:] on the theory that Souls are many, since the world has been from eternity, and from time to time some one or other is liberated, so, by degrees, *all* having been liberated, there would be a universal void. But, on the theory that Soul is *one*, Liberation is merely the departure of an adjunct, [which, the Vedāntī flatters himself, does not involve the inconsistency which he objects to the Sāṅkhya]. To this he replies:<sup>3</sup>

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<sup>1</sup> Aniruddha perhaps has वामदेवादिमुक्तेर्नाद्वैतम् ।  
*Ed.*

<sup>2</sup> पुराणैश्च श्रुतं वामदेवो मुक्तः शुको मुक्त इत्यादि । यद्येक एवात्मैकमुक्तौ सर्वमुक्तेर्भेदश्रुति-  
बाधः स्यात् ॥

<sup>3</sup> नानात्मपक्षेऽनादौ संसारे कदापि कोऽपि  
मुच्यत इति क्रमेण सर्वमुक्तौ सर्वशून्यता स्यात् ।



अनादावद्य यावद्भावाद्भावेणदयेवः ॥ १५८ ॥

*As it has been, so will it be.* Aph. 158. Though it [the world,] has been from eternity, since, up to this day, there has not been [an entire emptying of the world], the future, also, [may be inferentially expected to be] thus [as it has been heretofore].

a. Though the world *has been* from eternity, since, up to this day, we have not seen it become a void, there is no proof [in support] of the view that there will be Liberation <sup>1</sup> [of *all* Souls, so as to leave a void].

b. He states another solution [of the difficulty]: <sup>2</sup>

इदानीमिव सर्वत्र नात्यन्तोच्छेदः ॥ १५९ ॥

*The stream of mundane things will flow on for ever.* Aph. 159. As now [things are, so], everywhere [will they continue to go on: hence there will be] no absolute cutting short [of the course of mundane things].

a. Since souls are [in number,] without end, though Liberation successively take place, there will not be [as a necessary consequence,] a cutting short of the world. As now, so everywhere,—i.e., in time to come, also,—there

एकात्मपक्षे तूपाधिविगम एव मोक्ष इति ।  
अत्राह ॥

<sup>1</sup> अनाना संसारेऽद्य यत्तत्तूपाध्याय अदर्श-  
नाद्भावेति मुक्ता इति पक्षे नास्ति प्रमाणम् ॥

<sup>2</sup> समाधानान्तरमाह ॥

will be Liberation, but not, therefore, an absolute cutting short [of the world]; since of this the on-flowing is eternal.<sup>1</sup>

b. On the theory, also, that Liberation is the departure of an adjunct [§ 157. b.], we should find a universal void; so that the doubt<sup>2</sup> is alike, [in its application to either view]. Just as there might be an end of all things, on the successive liberation of many souls, so, since all adjuncts would cease, when [the fruit of] works [this fruit being in the shape of Soul's association with body, as its adjunct,] came to an end, the world would become void,<sup>3</sup> [on the Vedānta theory, as well as on the Sāṅkhya].

c. Now, [if the Vedānti says,] there will not be a void, because adjuncts are [in number,] endless, then it is the same, on the theory that Souls are many. And thus [it has been declared]:<sup>4</sup> 'For this very reason, indeed, though those who are knowing [in regard to the fact that Nature

<sup>1</sup> अनन्तत्वादात्मनां क्रमेण मुक्तिं पि स्यात्सं-  
सारोच्छेदोऽपि न स्यात् । इदानीमिव सर्वत्र  
भविष्यत्कालेऽपि मुक्तिर्भविष्यतीति नात्यन्तोच्छेदो  
ऽस्य प्रवाहनित्यत्वात् ॥

<sup>2</sup> *Anuyoga*, here rendered 'doubt,' rather signifies 'difficulty raised,' 'question.' *Ed.*

<sup>3</sup> उपाधिविगमो मोक्ष इति पक्षेऽपि सर्वशून्य-  
ताप्रसङ्ग इति तुल्योऽनुयोगः । यथा नानात्मनां  
क्रमेण मुक्तौ सर्वोच्छेदस्तथा कर्मोच्छेदे सर्वोपाधि-  
नाशज्जगन्मयं स्यात् ॥

<sup>4</sup> The source of the stanza here translated I have not ascertained. *Ed.*

and Soul are different], are continually being liberated, there will not be a void, inasmuch as there is no end of multitudes of souls in the universe.’<sup>1</sup>

d. Pray, [some one may ask,] is Soul [essentially] bound? Or free? If [essentially] bound, then, since its essence cannot depart, there is no Liberation; for, if it [the essence,] departed, then it [Soul,] would [cease, with the cessation of its essence, and] not be eternal. If [on the other hand, you reply that it is essentially] free, then meditation and the like [which you prescribe for the attainment of liberation,] are unmeaning. To this he replies: <sup>2</sup>

व्यावृत्ते भूयरूपः<sup>3</sup> ॥ १६० ॥

<sup>1</sup> अथोपाधीनामनन्तत्वाः शून्यता नानात्म-  
पक्षे तुल्यत्वम् । तथा च । अत एव हि विद्वत्सु  
मुच्यमानेषु संततम् । ब्रह्माण्डजीवलोकानामन-  
न्तत्वादशून्यता ॥ .

<sup>2</sup> किमात्मा बद्धो मुक्तो वा । बद्धत्वे स्वरूपस्या-  
प्रच्यवादनिर्मोक्षः प्रच्यवेऽनित्यत्वम् । मुक्तत्वे व्यर्थो  
ध्यानादिरिति । अत आह ॥

<sup>3</sup> This reading I find nowhere, but, instead of it, व्यावृत्तो-  
भयरूपः, ‘Clear of both conditions [*i.e.*, that of being bound and  
that of being freed, is Soul, which is eternally free].’

Messrs. Böhtlingk and Roth call Dr. Ballantyne’s भूयरूपः  
‘Fehlerhaft für भूयरूपः.’ Their substitute is, so far as I know,  
conjectural.

According to most interpreters, however, the preceding Aphorism  
has reference to the question whether it be only after Soul is

*Soul is ever free, though it may seem bound in all sorts of ways.*

*Aph. 160.* It [Soul,] is altogether free, [but seemingly] multiform, [or different, in appearance, from a free thing, through a delusive semblance of being bound].

*a.* It is not bound; nor is it liberated; but it is ever free, [see § 19]. But the destruction of ignorance [as to its actual freedom,] is effected by meditation, &c.,<sup>1</sup> [which are, therefore, not unmeaning, as alleged in § 159. *d.*].

*b.* It has been declared that Soul is a witness.<sup>2</sup> Since it is a witness [some one may object], even when it has attained to discriminating [between Nature and Soul], there

liberated, or, on the other hand, at all times, that simplicity, or unchanging fixedness, of essential condition (*ekarúpatwa*) is predicable of it.

Introductions to the Aphorism, with expositions of it, here follow.

Vedánti Mahádeva : पुरुषस्य यदेकरूपत्वं तत्किं मोक्ष-  
काल उत सर्वदेत्याकाङ्क्षायामाहं । Nágeśa : पुरुषा-  
णां चैकरूपत्वं मेऽज्ञानात् इव सर्वदेत्याह । Vedánti

Mahádeva : श्रुतिस्मृतिन्यायेभ्यो व्यावृत्ते नित्यनिवृत्ते  
उभयरूपे उभे रूपे रूपभेद इति यावद्यस्मात्तथा ।

Nágeśa : पुरुषो व्यावृत्तो नित्यव्यावृत्त उभयरूपभेदो  
यस्मात्तथेत्यर्थः । Also see the commentaries on the *Sāṅkhya-*

*kārikā*, st. 19; and § 144. *a.*, at p. 162, *supra*. *Ed.*

<sup>1</sup> न बद्धो नायं मुच्यते किं तु नित्यमुक्तः ।  
अज्ञाननाशतु ध्यानादिना क्रियत इति ॥

<sup>2</sup> *Vide supra*, p. 56, § 54. *a.*, and p. 165, § 148. *Ed.*

is no Liberation; [Soul, on this showing, being not an absolutely simple entity, but something *combined* with the character of a spectator or witness]. To this he replies :<sup>1</sup>

**अक्षसंबन्धात्साक्षित्वम् ॥ १६१ ॥**

*How Soul is a spec-*  
*ator.* Aph. 161. It [Soul,] is a witness, through its connexion with sense-organs, [which quit it, on liberation].

a. A sense-organ is an organ of sense. Through its connexion therewith, it [Soul,] is a witness. And where is [its] connexion with sense-organs, [these products of Nature (see § 61)], when discrimination [between Nature and Soul] has taken place ?<sup>2</sup>

b. [Well, some one may ask], at all times of *what* nature is Soul? To this he replies :<sup>4</sup>

**नित्यमुक्तत्वम्<sup>5</sup> ॥ १६२ ॥**

<sup>1</sup> आत्मनः साक्षित्वमुक्तम् । प्राप्नविवेकस्यापि साक्षित्वेऽनिर्माक्ष इति । अत्राह ॥

<sup>2</sup> Only Aniruddha recognizes this reading. Vijnána, Nágeśa, and Vedánti Mahádeva have साक्षात्सं<sup>०</sup>. Ed.

<sup>3</sup> अक्षमिन्द्रियम् । तत्संबन्धात्साक्षित्वम् । विवेके च केन्द्रियसंबन्ध इति ॥

<sup>4</sup> सर्वदा किंरूप आत्मेति । अत आह ॥

<sup>5</sup> Vijnána says that this Aphorism and that next following specify notes of Soul which establish that its essential condition is neither

*The real condition of Soul.*

*Aph. 162.* [The nature of Soul is] constant freedom.

*a.* 'Constant freedom : ' that is to say ; Soul is, positively, always devoid of the Bondage called Pain [see §§ 1 and 19]; because Pain and the rest are modifications of Understanding,<sup>1</sup> [which (see § 61) is a modification of Nature, from which Soul is really distinct].

औदासीन्यं चेति ॥ १६३ ॥

*Soul's indifference.*

*Aph. 163.* And, finally, [the nature of Soul is] indifference [to Pain and Pleasure, alike].

*a.* By 'indifference' is meant non-agency. The word *iti* [rendered 'finally,'] implies that the exposition of the Nature of Soul is completed.<sup>2</sup>

*b.* [Some one may say, the fact of] Soul's being an agent is declared in Scripture. How is this, [if, as you say, it be *not* an agent]? To this he replies :<sup>3</sup>

of those alluded to in Aph. 160 : उभयरूपत्वाभावसिद्ध्यर्थं

पुनस्तस्यापरो विशेषावाह सूत्राभ्याम् । *Ed.*

<sup>1</sup> नित्यमुक्तत्वं सदैव पुरुषस्य दुःखाख्यबन्ध-  
शून्यत्वं दुःखादेर्बुद्धिपरिणामत्वात् । *त्यर्थः ॥*

<sup>2</sup> औदासीन्यमकर्तृत्वम् । इतिशब्दः पुरुषधर्मप्र-  
तिपादनसमाप्तिः ॥

<sup>3</sup> आत्मनः कर्तृत्वं श्रूयते । तत्कथमिति । अत  
आह ॥

## उपरागात्कर्तृत्वं चित्सान्निध्याच्चित्सान्निध्यात् ॥ १६४ ॥

*How Soul, which is not an agent, is yet spoken of as such.*

*Aph. 164.* [Soul's *fancy* of] being an agent is, through the influence [of Nature],<sup>1</sup> from the proximity of Intellect, from the proximity of Intellect.

a. [Its] 'being an agent,' i. e., Soul's *fancy* of being an agent, is 'from the proximity of Intellect,' 'through the influence' of Nature,<sup>2</sup> [(see § 19,) of which Intellect (see § 61) is a modification].

b. The repetition of the expression 'from the proximity of Intellect' is meant to show that we have reached the conclusion: for thus do we see [practised] in the Scriptures,<sup>3</sup> [e. g., where it is said, in the Veda: 'Soul is to be known; it is to be discriminated from Nature: thus it does not come again, it does not come again'<sup>4</sup>].

<sup>1</sup> The translator inadvertently omitted the words 'through,' &c. *Ed.*

<sup>2</sup> चित्सान्निध्येन प्रकृत्युपरागात्तमनः कर्तृत्वं कर्तृत्वाभिमानः ॥

<sup>3</sup> चित्सान्निध्यादिति वीप्सा परिसमाप्ता श्रुतौ तथा दृष्ट्वादिति ॥

<sup>4</sup> These words are taken from Colebrooke: see his *Miscellaneous Essays* (Prof. Cowell's edition), vol. i., p. 249. The original is found, as a quotation, &c., in Vāchaspati Miśra's *Tattwa-kaumudī*, near the beginning of the comment on st. 2 of the *Sāṅkhya-kārikā*:  
आत्मा वा अरे जातव्यः । प्रकृतितो विवेक्यः ।

c. So much, in this Commentary<sup>1</sup> on the illustrious Kapila's Aphorisms declaratory of the Sāṅkhya, for the First Book, that on the [topics or] subject-matter<sup>2</sup> [of the Sāṅkhya system].

न स पुनरावर्तते न स पुनरावर्तते । Of ज्ञातव्यः

there is a variant, द्रष्टव्यः, in one of my MSS. The words

प्र० वि० are obviously a gloss ; and I have punctuated accordingly. They are preceded, I take it, by one text, and are followed by another. The source of the first has not been discovered. For what is very similar to the second, see the conclusion of the *Chhândoyya Upanishad*. Colebrooke's 'thus' is unrepresented in the Sanskrit as I find it. *Ed.*

<sup>1</sup> Aniruddha's is intended, though many passages in the preceding pages are from other commentaries. *Ed.*

<sup>2</sup> इति श्रीकापिलसामुद्रवृत्तः प्रवृत्तौ विष-

याध्यायः प्रथमः ॥



## BOOK II.

a. The subject-matter [of the Institute] has been set forth [in Book I.]. Now, in order to prove that it is not the *Soul* that undergoes the alterations [observable in the course of things], he will tell, very diffusely, in the Second Book, how the creation is formed out of the Primal Principle. There, too, the nature of the products of Nature is to be declared fully, with a view to the very clear discrimination of Soul from these. Therefore, according to [the verses],<sup>1</sup>

b. 'Whoso rightly knows its changes, and the Primal Agent [Nature], and Soul, the eternal, he, thirsting no more, is emancipated,'

c. we remark, that, with reference to the character, &c., of Emancipation, all the three [things mentioned in these verses] require to be known. And here, in the first place, with advertence to the consideration, that, if Nature, which is unintelligent, were to create without a motive, we should find even the emancipated one bound, he states the *motive* for the creation of the world :<sup>2</sup>

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<sup>1</sup> Here add, 'in the *Moksha-dharma*, &c. ; and read, instead of 'we remark . . . Emancipation,' 'there is the declaration that.'

The verses quoted are from the *Mahābhārata*, xii., 7879, and occur in Chap. cxxvi., in the Section entitled *Moksha-dharma*. *Ed.*

<sup>2</sup> शास्त्रस्य विषये निरूपितः । साम्प्रतं पुरुष-  
स्यापरिणामित्वोपपादनाय प्रकृतः । सृष्टिप्रक्रि-  
यामतिविस्तरे ॥ द्वितीयाध्याये वक्ष्यति । तच्चैव

## विमुक्तमोक्षार्थं स्वार्थं वा प्रधानस्य ॥ १ ॥

*The motive for creation.* Aph. 1. Of Nature [the agency, or the being a maker, is] for the emancipation of what is [really, though not apparently,] emancipated, or else for [the removal of] itself.

a. The expression 'the being a maker' is borrowed from the last aphorism of the preceding Book. Nature makes the world for the sake of removing the pain, which is [really] a shadow [Book I., § 58], belonging to the Soul, which is, in its very nature, free from the bonds of pain; or [to explain it otherwise,] for the sake of removing pain [connected] by means of but a shadowy link; or [on the other hand,] it is 'for the sake of itself,' that is to say, for the sake of removing the actually real pain [which consists] of itself.<sup>1</sup>

प्रधानकार्याणां स्वरूपं विस्तरतो वक्तव्यं तेभ्योऽपि  
पुरुषस्यातिस्फुटविवेकाय । अत एव ।

विकारं प्रकृतिं चैव पुरुषं च सनातनम् ।

यो यथावद्विजानाति स वितृष्णा विमुच्यते ॥

इति मोक्षधर्मादिषु चयाणामेव त्रैयत्ववचनम् ।

तच्च चादावचेतनायाः प्रकृतेर्निष्प्रयोजनस्रष्टृत्वे  
ऋक्षत्यापे बन्धप्रसङ्गं त्याग्येन जगत्सर्जने प्रयो-  
जनमा ॥

<sup>1</sup> कर्तृत्वमिति पूर्वाध्यायशेषसूत्रादनुषज्यते । स्व-  
भावतो दुःखबन्धादिमुक्तस्य पुरुषस्य प्रतिबिम्ब-

b. Although experience [of good and ill], also, as well as Emancipation, is a motive for creation, yet Emancipation alone is mentioned, inasmuch as it is the principal one.<sup>1</sup>

c. But then, if creation were for the sake of Emancipation, then, since Emancipation might take place through creation once for all, there would not be creation again and again; to which he replies:<sup>2 3</sup>

विरक्तस्य तत्सिद्धेः ॥ २ ॥

*Successive creation why.* Aph. 2. Because this [Emancipation] is [only] of him that is void of passion.

a. Emancipation does not take place through creation once for all; but it is [the lot only] of him that has been extremely tormented many times by the various pain of birth, death, sickness, &c.; and, therefore, [successive creation goes on] because Emancipation actually occurs in the case only of him in whom complete dispassion has

रूपदुःखमोक्षार्थं प्रतिबिम्बसंबन्धेन दुःखमोक्षार्थं  
वा प्रधानस्य जगत्कर्तृत्वमथ वा स्वार्थं स्वस्य पा-  
रमार्थिकदुःखमोक्षार्थमित्यर्थः ॥

<sup>1</sup> यद्यपि मोक्षवद्भोगोऽपि सृष्टेः प्रयोजनं त-  
थापि मुख्यत्वान्मोक्ष एवोक्तः ॥

<sup>2</sup> ननु मोक्षार्थं चेत्तद्विहितं सकृदप्येव मोक्ष-  
संभवे पुनः पुनः सृष्टिर्न स्यादिति तच्चाह ॥

<sup>3</sup> For another rendering of the original of a., b., and c., see my translation of the *Rational Refutation*, &c., p. 62. Ed.

arisen through the knowledge of the distinctness of Nature and Soul : such is the meaning.<sup>1</sup>

b. He tells the reason why dispassion does not take place through creation once for all :<sup>2</sup>

न श्रवणमात्रात्तत्सिद्धिरनादिवासनाया बलव-  
त्त्वात्<sup>3</sup> ॥ ३ ॥

*Force of the foregoing  
reason.*

*Aph. 3.* It is not effected by the mere hearing ; because of the forcibleness of the impressions<sup>4</sup> from eternity.

a. Even the hearing [of Scripture, in which the distinctness of Nature from Soul is enounced,] comes [not to all alike, but only] through the merit of acts done in many births, [or successive lives]. Even then dispassion is not established through the mere hearing, but through direct cognition ; and direct cognition does not take place suddenly, because of the forcibleness of false impressions that

<sup>1</sup> नैकदा सृष्टौ मोक्षः किं तु बहुशो जन्ममरणा-  
ध्यादिविविधदुःखेन भृशं तप्तस्य ततश्च प्रकृति-  
पुण्ययोर्विवेकव्यात्योत्पन्नपद्वैराग्यस्यैव मोक्षो-  
त्पत्तिसिरेत्यर्थः ॥

<sup>2</sup> सकृत्सृष्ट्या वै आग्यासिद्धौ हेतुमाह ॥

<sup>3</sup> This reading is peculiar to Vijnána, but seems to have some countenance from Nágesa. Aniruddha and Vedánti Mahádeva have

-वासनापत्त्वात्. *Ed.*

<sup>4</sup> *Vásand. Vide supra, p. 29, note 2. Ed.*

have existed from eternity, but [the required direct cognition takes place] through the completion of Concentration; and there is an abundance of obstacles to Concentration. [see Yoga Aphorisms, Book II]: therefore, only after many births do dispassion and Emancipation take place at any time of any one at all: such is the meaning.<sup>1</sup>

b. He states another reason for the continuous flow of creation:<sup>2</sup>

### बहुभृत्यवद्वा प्रत्येकम् ॥ ४ ॥

*Another reason for continuous creation.*

*Aph. 4. Or as people have, severally, many dependants.*

a. As householders have, severally, many who are dependent upon them, according to the distinctions of wife, children, &c., so, also, the Qualities, viz., Goodness, &c., [Book I., § 61. b.] have to emancipate innumerable Souls, severally. Therefore, however many Souls may have been emancipated, the onflow of creation takes place for the emancipation of other Souls; for Souls are [in number,] without end: such is the meaning. And so the Yoga aphorism [Book II., § 22] says: 'Though it have ceased

<sup>1</sup> अवणमपि बहुजन्मकृतपुण्येन भवति । त-  
चापि अवणमात्राच्च वै राग्यसिद्धः किं तु साक्षा-  
त्कात्साक्षात्कारश्च भूटिति न भवत्यनादिमिथ्या-  
सासनाया बलवत्त्वात्किं तु ये गान्ध्या योगे च  
प्रतिबन्धबाहुल्यमिति । अतो बहुजन्माभरेव वै-  
राग्यं मोक्षश्च कनाचित्कालादेव सिध्यतीत्यर्थः ॥

<sup>2</sup> सृष्ट्यादे हेतुन्तरमाह ॥

to be, in respect of him that has done the work, it has not [absolutely] ceased to be ; because it is common to others besides him.<sup>1</sup>

b. But then why is it asserted that Nature alone creates, when, by the text, 'From that or this Soul proceeded the Ether,'<sup>2</sup> &c., it is proved that *Soul*, also, creates? To this he replies :<sup>3</sup>

प्रकृतिवास्तवे च पुरुषस्याध्याससिद्धिः ॥ ५ ॥

*Nature, not Soul,  
creates.*

*Aph. 5.* And, since it [the character of creator,] belongs, really, to Nature, it follows that it is fictitiously attributed to Soul.

<sup>1</sup> यथा गृहस्थानां प्रत्येकं बहवो भर्तव्या भवन्ति स्त्रीपुत्रादिभेदेनैवं सत्त्वादिगुणानामपि प्रत्येकम-संख्यपुरुषा विमोचनीया भवन्ति । अतः किय-त्पुरुषमोक्षेऽपि पुरुषान्तरमोचनार्थं सृष्टिप्रवाहो घटते पुरुषा नामानन्यादित्यर्थः । तथा च योग-सूत्रं कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वा-दिति ॥

<sup>2</sup> *Taittiriya Upanishad*, ii., 1. But read : 'From this, from this same self,' &c. *Ed.*

<sup>3</sup> ननु प्रकृतेरेव स्रष्टृत्वं कथमुच्यते तस्माद्वा एतस्मात्तस्मिन् आकाशः संभूत इति श्रुत्या पुरु-षस्यापि स्रष्टृत्वसिद्धेरिति तच्चाह ॥

a. And, since Nature's character of creator is decided to be real, there is, really, in the Scriptures, only a fictitious [or figurative] attribution of creativeness to Soul.<sup>1</sup>

b. But then, if it be thus, how is it laid down that Nature's creativeness, moreover, is *real*; since we are told [in Scripture,] that creation, moreover, is on a level with a dream? To this he replies:<sup>2</sup>

कार्यतस्तत्सिद्धेः<sup>3</sup> ॥ ६ ॥

*The reality of Nature's creativeness.*

*Aph. 6.* Since it is proved from the products.

a. That is to say: because the real creative character of Nature is established just 'from the products,' viz., by that evidence [see Book I., § 110,] which acquaints us with the subject [in which the creative character inheres]; for *products* are real, inasmuch as they produce impressions and exhibit acts.<sup>4</sup> [The reality of eternal things is established here, just as it is by Locke, who says: 'I think

<sup>1</sup> प्रकृतौ स्रष्टृत्वस्य वस्तुत्वे च सिद्धे पुरुषस्य सत्त्वाध्यास एव श्रुतिषु सिध्यति ॥

<sup>2</sup> नन्वेवं प्रकृतावपि स्रष्टृत्वं वास्तवमिति कुतोऽवधृतं सृष्टेः स्वप्नादितुल्यताय अपि श्रवणादिति तच्चाह ॥

<sup>3</sup> Aniruddha alone has कार्यतस्तत्सिद्धिः, which reading Dr. Ballantyne at first accepted. *Ed.*

<sup>4</sup> कार्याणामर्थक्रियाकारणतया वास्तवत्वेन का-

God has given me assurance enough as to the existence of things without me ; since, by their different application, I can produce, in myself, both *pleasure and pain* (*artha*), which is one great concernment of my present state.' These existing products being admitted, the Sāṅkhya argues that they must have a cause ; and, as this cause means neither more nor less than something creative, whatever proves the existence of the cause proves, at the same time, its creative character.]

b. But then [it may be said], on the alternative [see § 1] that Nature works for *herself*, she must energize with reference to the *emancipated* Soul, also. To this he replies :<sup>1</sup>

चेतनोद्देशान्नियमः कण्टकमोक्षवत् ॥ ७ ॥

*Aph. 7.* The rule is with reference  
Who escape nature. to one knowing ; just as escape from  
a thorn.

a. The word *chetana* here means 'one knowing;' because the derivation is from *chit*, 'to be conscious'. As one and the same thorn is not a cause of pain to him who, being 'one knowing,' i.e., aware of it, escapes from that same, but actually is so in respect of *others*; so Nature, also, is escaped by 'one knowing,' one aware, one who has accomplished the matter: to *him* it does not consist of pain ; but to others, who are *not* knowing, it actually is a cause of pain : such is

यत एव धर्मिणा कप्रमाणेन प्रकृतेर्वास्तवसदृश-  
सिद्धेर्त्यर्थः ॥

<sup>1</sup> ननु प्रकृतेः स्वार्थत्वात् मुक्तपुरुषं प्रत्यपि सा  
प्रवर्तते । तथाह ॥



the 'rule,' meaning, the distribution. Hence, also, of Nature, which is, by its own nature, bound [inasmuch as it consists of bonds], the self-emancipation is possible; so that it does not energize with reference to the emancipated Soul<sup>1</sup> [§ 6. b.].

b. But then [suggests some one], what was said [at § 5], that, in respect of Soul, the creative character is only fictitiously attributed, this is not proper; because it is fitting, that, by the conjunction of Nature, *Soul*, also, should be modified into Mind, &c.; for a modification of wood, &c., resembling earth, &c., through the conjunction of earth, &c., is seen: to which he replies:<sup>2</sup>

<sup>1</sup> चित्ती संज्ञान इति व्युत्पन्ना चेतनोऽचाभिज्ञः।  
यथैकमेव काष्ठकं यश्चेतनोऽभिज्ञस्तस्मादेव मुच्यते  
तं प्रत्येव दुःखात्मकं न भवत्यन्यान्प्रति तु भवत्येव  
तथा प्रकृतिरपि चेतनादभिज्ञात्कृतार्थादेव मुच्यते  
तं प्रत्येव दुःखात्मकं न भवत्यन्याननभिज्ञान्प्रति  
तु दुःखात्मिका भवत्येवेति नियमो व्यवस्थेत्यर्थः।  
एतेन स्वभावतो बद्धाया अपि प्रकृतेः स्वमोक्षो  
घटत इति। अतो न मुक्तपुरुषं प्रति प्रवर्तत  
इति ॥

<sup>2</sup> ननु पुरुषे सत्त्वमध्यस्तमाश्रमिति यदुक्तं तन्न  
युक्तं प्रकृतिसंयोगेन पुरुषस्यापि महदादिपरिणा-  
माचक्षते हि पृथिव्यादियोगेन काष्ठादेः पृथि-  
व्यादंसंशः परिणाम इति। तथाह ॥

अन्ययोगेऽपि तत्सिद्धिर्नाञ्जस्येनायोदाहवत् ॥ ८ ॥

*Soul not creative, though associated with what is so.*

*Aph. 8.* Even though there be conjunction [of Soul] with the other [viz., Nature], this [power of giving rise to products] does not exist in it immediately; just like the burning action of iron.

a. Even though there be conjunction with Nature, there belongs to Soul no creativeness, 'immediately,' i. e., directly. An illustration of this is, 'like the burning action of iron:' as iron does not possess, directly, a burning power; but this is only fictitiously attributed to it, being through the fire conjoined with it: such is the meaning. But, in the example just mentioned, it is admitted that there is an alteration of both; for this is proved by sense-evidence: but, in the instance under doubt, since the case is accounted for by the modification of one only, there is cumbrousness in postulating the modification of both; because, otherwise, by the conjunction of the China-rose, it might be held that the colour of the crystal was changed.<sup>1</sup>

<sup>1</sup> प्रकृतियोगेऽपि पुरुषस्य न स्रष्टृत्वसिद्धिराञ्जस्येन साक्षात् । तच्च दृष्टान्तेऽयोदाहवत् । यथायसो न दग्धत्वं साक्षादस्ति किं तु स्वसंयुक्ताग्निना दग्धमध्यस्तमेवेत्यर्थः । उक्तदृष्टान्ते तूभयोः पारं ज्ञमः प्रत्यक्षसिद्धत्वादित्यते संदिग्धस्थले त्वेकस्यैव परिणामेनोपपत्तावुभयोः परिणामकल्पने गौ वम् । अन्यथा जपासंयोगात्स्फटिकस्य रागपरिणामापत्तेरिति ॥

b. It has already been stated [§ 1] that the fruit of creation is emancipation. Now he states the principal occasional cause of creation :<sup>1</sup>

### रागविरागयोर्योगः सृष्टिः ॥ ९ ॥

*Creation when.*

*Aph. 9.* When there is passion, or dispassion, there is concentration, [in the latter case, and] creation, [in the former].

a. When there is passion, there is creation ; and, when there is dispassion, there is 'concentration,' i. e., the abiding [of Soul] in its own nature [see Yoga Aphorisms, Book I., § 3<sup>2</sup>]; in short, emancipation, or the hindering of the modifications of the thinking principle [Yoga Aphorisms, Book I., § 2<sup>2</sup>]: such is the meaning. And so the import is, that Passion is the cause of creation ; because of their being<sup>3</sup> simultaneously present or absent.<sup>4</sup>

b. After this he begins to state the manner of creation :<sup>5</sup>

<sup>1</sup> सृष्टेः फलं मोक्ष इति प्रागुक्तम् । इदानीं सृष्टेर्मुख्यं निमित्तकारणमाह ॥

<sup>2</sup> *Vide infra*, p. 211, note 6. *Ed.*

<sup>3</sup> 'Simultaneously,' &c., is to render *anwayavyatirekau*, on which *vide supra*, p. 43, note 2. *Ed.*

<sup>4</sup> रागे सृष्टिर्विराग्ये च योगः स्वरूपेऽवस्थानं मुक्तिरितं यावदथ वा चित्तवृत्तिनिरोध इत्यर्थः । तथा चान्धयथतिरेकाभ्यां रागः सृष्टिकारणमित्याशयः ॥

<sup>5</sup> इतः परं सृष्टिप्रक्रियां वक्तुमारभते ॥

## महदादिक्रमेण 'पञ्चभूतानाम्' ॥ १० ॥

*Order of creation.* Aph. 10. In the order [see § 12. b.] of Mind, &c., [is the creation] of the five elements, [or of the material world].

- a. 'Creation' is supplied from the preceding aphorism.<sup>1</sup>
- b. He mentions a distinction<sup>2</sup> [between these successively creative energies and the primal one] :

## आत्मार्थत्वात्सृजैर्नैषामात्मार्थ आरम्भः ॥ ११ ॥

*Nature's products not for themselves.* Aph. 11. Since creation is for the sake of Soul, the origination of these [products of Nature] is not for their own sake.

- a. 'Of these,' i.e., of Mind, &c., since the creativeness is 'for the sake of Soul,' i.e., for the sake of the emancipation of Soul, the 'origination,' i.e., the creativeness, is not for the sake of themselves; since, inasmuch as they are perishable, they [unlike Nature, (see § 1)] are not susceptible of emancipation : such is the meaning.<sup>4</sup>
- b. He declares the creation of limited space and time :<sup>5</sup>

<sup>1</sup> Nāgeśa has, instead of पञ्च०, च. Ed.

<sup>2</sup> सृष्टिरिति पूर्वभूतात्सृजते ते ॥

<sup>3</sup> विशेषमाह ॥

<sup>4</sup> एषां महदादीनां स्रष्टृत्वस्यात्मार्थत्वात्सृष्ट-  
मोक्षार्थत्वात् स्वार्थ आरम्भः स्रष्टृत्वं विनाशित्वेन  
मोक्षयोगादित्यर्थः ॥

<sup>5</sup> खण्डदिकालयोः सृष्टिमाह ॥

## दिक्कालावाकाशादिभ्यः ॥ १२ ॥

*Relative time and  
space whence.*

*Aph. 12. [Relative] Space and Time  
[arise] from the Ether, &c.*

*a.* The Space and Time which are *eternal* [and absolute], being the *source* of the Ether, are, really, sorts of qualities of Nature: therefore it is consistent that Space and Time should be all-pervading. But the Space and Time which are limited arise from the Ether, through the conjunction of this or that limiting object: such is the meaning. By the expression ‘&c.’ [in the aphorism,] is meant ‘from the apprehending of this or that limiting object.’<sup>1</sup>

*b.* Now he exhibits, in their order, through their nature and their habits, the things mentioned [in § 10] as ‘in the order of Mind, &c.’:<sup>2</sup>

## अध्यवसायो बुद्धिः ॥ १३ ॥

*Aph. 13. Intellect is judgment.*

*Mind or Intellect de-  
fined.*

*a.* ‘Intellect’ is a synonym of ‘the Great Principle’ [or Mind (see Book I., § 71)]; and ‘judgment,’ called [also] ascertainment, is its

<sup>1</sup> नित्यौ यौ दिक्कालौ तावाकाशप्रकृतिभूतौ  
प्रकृतेर्गुणविशेषावेव । अतो दिक्कालयोर्विभुत्वो-  
पपत्तिः । यौ तु खण्डदिक्कालौ तौ तत्तदुपाधि-  
संयोगादाकाशादुत्पद्येते इत्यर्थः । आदिशब्देनो-  
पाधियहणादिति ॥

<sup>2</sup> इदानीं महदादिक्रमेणेत्युक्तान्स्वरूपतो धर्म-  
तश्च क्रमेण दर्शयति ॥

peculiar modification : such is the meaning. But they are set forth as identical, because a property and that of which it is the property are indivisible.<sup>1</sup> And it is to be understood, that this Intellect is 'Great,' because it pervades all effects other than itself, and because it is of great power.<sup>2</sup>

b. He mentions other properties, also, of the Great Principle :<sup>3</sup>

तत्कार्यं धर्मादिः<sup>4</sup> ॥ १४ ॥

*Products of intellect.* Aph. 14. Merit, &c., are products of it.

a. The meaning is, that Merit, Knowledge, Dispassion, and Supernatural Power, moreover, are formed out of *intellect*, not formed of *self-consciousness* (*ahankāra*), &c.; because intellect alone [and not self-consciousness,] is a product of superlative Purity,<sup>5</sup> [without admixture of Passion and Darkness].

<sup>1</sup> See, for a different rendering, the *Rational Refutation*, &c., p. 45. *Ed.*

<sup>2</sup> महत्तत्त्वस्य पर्यायो बुद्धिरिति । अध्यवसायश्च निश्चयाख्यस्तस्यासाधारणी वृत्तिरित्यर्थः । अभेद-निर्देशस्तु धर्मधर्म्यभेदात् । अस्याः बुद्धिर्महत्त्वं स्वेतरसकलकार्यव्यापकत्वान्महैश्वर्याच्च मन्तव्यम् ॥

<sup>3</sup> महत्तत्त्वस्यापरानपि धर्मानाह ॥

<sup>4</sup> From copying a typographical error, Dr. Ballantyne had, in both his editions, धर्मादि. *Ed.*

<sup>5</sup> धर्मज्ञानवैराग्यैश्वर्याण्यपि बुद्ध्यादानकानि

b. But then, if it be thus, how can the prevalence of demerit, in the portions of intellect lodged in men, cattle, &c., be accounted for? To this he replies :<sup>1</sup>

ननुःपरात्परीतम् ॥ १५ ॥

*Opposite products of intellect.*

*Aph. 15. The Great one [intellect,] becomes reversed through tincture.<sup>2</sup>*

a. That same 'Great one,' i.e., the Great Principle [or intellect], through being tinged with Passion and Darkness, also becomes 'reversed' [see § 14. a.], i. e., vile, with the properties of Demerit, Ignorance, Non-dispassion, and want of Supernatural Power : such is the meaning.<sup>3</sup>

b. Having characterized the Great Principle, he defines its product, Self-consciousness :<sup>4</sup>

नाहंकाराद्युपादानकानि बुद्धेरेव निरतिशयसत्त्व-  
कार्यत्वादित्यर्थः ॥

<sup>1</sup> नन्वेवं कथं नरपञ्चादिगतानां बुद्धेशानाम-  
धर्मप्राबल्यमुपपद्यताम् । तच्चाह ॥

<sup>2</sup> I. e., 'influence.' *Ed.*

<sup>3</sup> तदेव महन्महत्तत्त्वं रजस्तमोभ्यामुपरागादि-  
परीतं क्षुद्रमधर्माज्ञानावैराग्यानैश्वर्यधर्मकमपि  
भवतीत्यर्थः ॥

<sup>4</sup> म. तत्त्वं लक्षयित्वा तत्कार्यमहंकारं लक्ष-  
यति ॥

## अभिमानोऽहंकारः ॥ १६ ॥

*Self-consciousness.* Aph. 16. Self-consciousness is a conceit.

a. 'Self-consciousness' is what makes the Ego, as a potter [makes a pot]; the thing [called] the internal instrument (*antah-karana*): and this, inasmuch as a property and that of which it is the property are indivisible, is spoken of as 'a conceit,'<sup>1</sup> [viz., of personality], in order to acquaint us that this is its peculiar modification. Only when a thing has been determined by intellect [i.e., by an act of judgment (see § 13. a.)], do the making of an Ego and the making of a Meum take place.<sup>2</sup>

b. He mentions the product of Self-consciousness, which has arrived in order:<sup>3</sup>

## एकादशपञ्चतन्मात्रं तत्कार्यम् ॥ १७ ॥

*Product of Self-consciousness.* Aph. 17. The product of it [viz., of Self-consciousness,] is the eleven [organs], and the five Subtile Elements.

a. The meaning is, that the eleven organs, with the

<sup>1</sup> For another version, see the *Rational Refutation*, &c., p. 45. Ed.

<sup>2</sup> अहं करोतीत्यहंकारः कुम्भकारवदन्तःकरण-  
द्रव्यं स च धर्मधर्म्यभेदादभिमान इत्युक्तोऽसाधार-  
णः प्रकृत्याऽनूनाय । बुद्ध्या निश्चित एवार्थोऽहंका-  
रममकारौ जायेते ॥

<sup>3</sup> क्रमागतमहंकारस्य कार्यमाह ॥



five Subtile Elements, viz., Sound, &c., are the product of Self-consciousness.<sup>1</sup>

b. Among these, moreover, he mentions a distinction :<sup>2</sup>

**सात्त्विकमेकादशकं प्रवर्तते वैकृतादहंकारात् ॥१८॥**

*The Mind whence.* Aph. 18. The eleventh, consisting of [the principle of] Purity, proceeds from modified Self-consciousness.

a. The 'eleventh,' i.e., the completer of the eleven, viz., Mind, [or the 'internal organ,'—which is not to be confounded with 'the Great one,' called also Intellect and Mind,—alone,] among the set consisting of sixteen [§ 17], consists of Purity; therefore it is produced from Self-consciousness 'modified,' i.e., pure: such is the meaning. And hence, too, it is to be reckoned that the ten organs are from the Passionate Self-consciousness; and the Subtile Elements, from the Dark Self-consciousness.<sup>3</sup>

b. He exhibits the eleven organs :<sup>4</sup>

<sup>1</sup> एकादशेन्द्रियाणि शब्दादिपञ्चतन्मात्रं चाहंकारस्य कार्यमित्यर्थः ॥

<sup>2</sup> अत्रापि विशेषमाह ॥

<sup>3</sup> एकादशानां पूरणमेकादशकं मनः षोडशान्मगणमध्ये सात्त्विकमतस्तद्वैकृतात्सात्त्विकाहंकाराज्जायत इत्यर्थः । अतश्च राजसाहंकाराद्वशेन्द्रियाणि तामसाहंकाराच्च तन्मात्राणीत्यवगन्तव्यम् ॥

<sup>4</sup> एकादशेन्द्रियाणि दर्शयति ॥

कर्मेन्द्रियबुद्ध्यान्निर्याप्तस्तेषां दशकम् ॥ १९ ॥

*Of the Organs.*

*Aph. 19.* Along with the organs of action and the organs of understanding

another is the eleventh.

*a.* The organs of action are five, viz., the vocal organ, the hands, the feet, the anus, and the generative organ; and, the organs of understanding are five, those called the organs of sight, hearing, touch, taste, and smell. Along with these ten, 'another,' viz., Mind, is 'the eleventh,' i.e., is the eleventh organ : such is the meaning.<sup>1</sup>

*b.* He refutes the opinion that the Organs are formed of the Elements :<sup>2</sup>

आहङ्कारिकत्वश्रुतेर्न भौतिकानि ॥ २० ॥

*The Nyāya view rejected.*

*Aph. 20.* They [the organs,] are not formed of the Elements; because there

is Scripture for [their] being formed of Self-consciousness.

*a.* Supply 'the organs.'<sup>3</sup>

*b.* Pondering a doubt, he says :<sup>4</sup>

<sup>1</sup> कर्मेन्द्रियाणि वाक्पाणिपादपायूपस्थानि पञ्च  
ज्ञानेन्द्रियाणि च चक्षुःश्रोत्रत्वयसनघ्राणाख्यानि  
पञ्च । एतैर्दशभिः सहान्तरं मन एकादशकमे-  
कादशेन्द्रियमित्यर्थः ॥

<sup>2</sup> इन्द्रियाणां भौतिकत्वमतं निराकरोति ॥

<sup>3</sup> इन्द्रियाणीति शेषः ॥

<sup>4</sup> आशङ्क्याह ॥

## देवतालयश्रुतिर्नारम्भकस्य<sup>1</sup> ॥ २१ ॥

*A text explained.*

*Aph.* 21. The Scripture regarding absorption into deities is not [declaratory] of an originator.

*a.* That Scripture which there is about absorption into deities is not 'of an originator,' that is to say, it does not refer to an originator; because [although a thing, e.g., a jar, when it ceases to be a jar, is usually spoken of as being resolved into its originator, viz., into earth, yet] we see the absorption of a drop of water into what, nevertheless, is *not* its originator, viz., the ground; [and such is the absorption into a deity from whom the Mind absorbed did not originally emanate].<sup>2</sup>

*b.* Some say that the Mind, included among the organs, is eternal. He repels this :<sup>3</sup>

<sup>1</sup> Aniruddha has, instead of -श्रुतिः, -श्रुतेः. His comment is as follows: कारणे कार्यलय इति स्थितम् । आदित्यं वै चक्षुर्गच्छतीति देवे लयः श्रूयते । तस्मान्नारम्भकस्य नारम्भकाभिमतस्य भूतस्य कारणत्वमिति । *Ed.*

<sup>2</sup> देवतासु या लयश्रुतिः सा नारम्भकस्य नारम्भकविषयि गीत्यर्थोऽनारम्भकेऽपि भूतले जलबिन्दोर्लयदर्शनात् ॥

<sup>3</sup> इन्द्रियाल्लयं मनो नित्यमिति केचित् । तत्साररति ॥

तदुत्पत्तिश्च्युतेर्विनाशदर्शनाच्च<sup>1</sup> ॥ २२ ॥

*No organ eternal.*

*Aph. 22.* [None of the organs is eternal, as some hold the Mind to be;]

because we have Scripture for their beginning to be, and because we see their destruction.

*a.* All these organs, without exception, have a beginning; for the Scripture says, 'From this are produced the vital air, the mind, and all the organs;' <sup>2</sup> &c., and because we are certified of their destruction by the fact that, in the conditions of being aged, &c., the mind, also, like the sight and the rest, decays, &c.: such is the meaning.<sup>3</sup>

*b.* He rebuts the atheistical opinion that the sense [for example,] is merely the set of eye-balls, [&c.]:<sup>4</sup>

अतीन्द्रियमिन्द्रियं भ्रान्तानामधिष्ठाने<sup>5</sup> ॥ २३ ॥

<sup>1</sup> Aniruddha's reading is तदुत्पत्तिः श्रूयते विनाशः.  
*Ed.*

<sup>2</sup> *Mundaka Upanishad*, ii., i., 3. *Ed.*

<sup>3</sup> तेषां सर्वेषामेवेन्द्रियाणामुत्पत्तिरस्येतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि चेत्यादिश्रुतेर्वृद्धाद्यवस्थासु चक्षुरादीनामिव मनसोऽप्यपचयादिना विनाशनिर्णयाच्चेत्यर्थः ॥

<sup>4</sup> गोलकजातमेवेन्द्रियमिति नास्ति प्रमाणं करोति ॥

<sup>5</sup> This is taken from my edition, where, however, it is corrected in the corrigenda. See the next two notes. *Ed.*

*The Sense not to be confounded with its site.*

*Aph. 23.* The Sense is supersensuous; [it being the notion] of mistaken persons [that the Sense exists] in [identity with] its site.

a. Every Sense is supersensuous, and not perceptible; but only in the opinion of mistaken persons does the Sense exist 'in its site,' e.g., [Sight,] in the eye-ball, in the condition of identity [with the eye-ball]: such is the meaning. The correct reading is: ['The sense is something supersensuous; to confound it with] the site,<sup>1</sup> [is a mistake].'<sup>2</sup>

b. He rebuts the opinion that one single Sense, through diversity of powers, performs various offices:<sup>3</sup>

शक्तिभेदेऽपि भेदसिद्धौ नैकत्वम् ॥ २४ ॥

*All the organs are not one organ.*

*Aph. 24.* Moreover, a difference being established if a difference of powers be [conceded], there is not a oneness [of the organs].

<sup>1</sup> इन्द्रियं सर्वमतीन्द्रियं नतु प्रत्यक्षं भ्रान्तानामेव त्वधिष्ठानं गोलकं तादात्म्येनेन्द्रियमित्यर्थः।  
अधिष्ठानमित्येव पाठः ॥

<sup>2</sup> The original of this shows that Vijnána emphasizes अधिष्ठानं as the true reading. He seems to point to अधिष्ठाने, which Aniruddha has, and, after him, Vedānti Mahādeva. *Ed.*

<sup>3</sup> एकमेवेन्द्रियं शक्तिभेदविलक्षणकार्यकारीतममपाकरोति ॥

a. Even by the admission that a diversity of *powers* belongs to one single organ, the diversity of organs is established; because the *powers* are, assuredly, organs; therefore, there is not a singleness of organ: such is the meaning.<sup>1</sup>

b. But then [it may be said], there is something unphilosophical in supposing various kinds of organs to arise from one single Self-consciousness. To this he replies:<sup>2</sup>

न कल्पनाविरोधः प्रमाणदृष्टस्य<sup>3</sup> ॥ २५ ॥

*Theoretical considerations cannot upset facts.*

*Aph. 25.* A theoretical discordance is not [of any weight,] in the case of what is matter of ocular evidence.

a. This is simple.<sup>4</sup>

b. He tells us that, of the single leading organ, the Mind, the other ten are kinds of powers:<sup>5</sup>

<sup>1</sup> एकस्यैवेन्द्रियस्य शक्तिभेदस्वीकारेऽपीन्द्रिय-  
भेदः सिध्यति शक्तीनामपीन्द्रियत्वादतो नैकत्वमि-  
न्द्रियस्येत्यर्थः ॥

<sup>2</sup> नन्वेकस्मादहंकारान्नानाविधेन्द्रियोत्पत्तिकल्प-  
नायां न्यायविरोधः । तच्चाह ॥

<sup>3</sup> Nāgeśa is peculiar in having प्रमाणदृष्टत्वात्. *Ed.*

<sup>4</sup> सुगमम् ॥

<sup>5</sup> एकस्यैव मुख्येन्द्रियस्य मनसोऽन्ये दश शक्ति-  
भेदा इत्याह ॥

## उभयात्मकं<sup>1</sup> मनः ॥ २६ ॥

*Diversified operation  
of Mind.*

*Aph. 26.* The Mind identifies itself with both.

a. That is to say: the Mind identifies itself with the organs of intellection and of action.<sup>2</sup>

b. Of his own accord, he explains the meaning of the expression 'identifies itself with both:'

## गुणपरिणामभेदान्नातन्मवस्थावत् ॥ २७ ॥

*How this happens.*

*Aph. 27.* By reason of the varieties of transformation of [which] the Qualities [are susceptible], there is a diversity [of their product, the Mind,] according to circumstances.

a. As one single man supports a variety of characters, through the force of association,—being, through association with his beloved, a lover; through association with one indifferent, indifferent; and, through association with some other, something other,—so the Mind, also, through association with the organ of vision, or any other, becomes various, from its becoming one with the organ of vision, or any other; by its being [thereby] distinguished by the modification of seeing, or the like. The argument in support of this is, 'of the Qualities,' &c.; the meaning being, because of the adaptability of the Qualities, Goodness, &c., to varieties of transformation.<sup>4</sup>

<sup>1</sup> All the commentators but Vijnána here insert च. *Ed.*

<sup>2</sup> ज्ञानकर्मेन्द्रियात्मकं मन इत्यर्थः ॥

<sup>3</sup> उभयात्मकामेत्यस्यार्थं स्वयं विवृणोति ॥

<sup>4</sup> यथैक एव नरः सङ्गवशान्नानात्वं भजते का-

b. He mentions the object of the organs of intellection and of action :<sup>1</sup>

रूपादिरममलान्तं उभयोः ॥ २८ ॥

*What the organs deal with.*

*Aph. 28.* Of both [sets of organs the object is that list of things], beginning with Colour, and ending with the dirt of Taste.

a. The 'dirt' of the tastes of food, &c., means ordure, &c.,<sup>3</sup> [into which the food, consisting of the *quality* Taste, &c., is partly transformed].

b. Of what Soul (*indra*), through what service, these are termed Organs (*indriya*), both these things he tells us :<sup>4</sup>

द्रष्टृत्वादिरात्मनः कारणत्वमिन्द्रियाणाम् ॥ २९ ॥

मिनीसङ्गात्कामुको विरक्तसङ्गाद्विरक्तोऽन्यसङ्गा-  
च्चान्य एवं मनोऽपि चक्षुरादिसङ्गाच्चक्षुराद्येकी-  
भावेन दर्शनादिवृत्तिविशिष्टतया नाना भवति ।  
तच्च हेतुर्गुणेत्यादि गुणानां सत्त्वादीनां परिणाम-  
भेदेषु सामर्थ्यादित्यर्थः ॥

<sup>1</sup> ज्ञानकर्मेन्द्रिययोर्विषयमाह ॥

<sup>2</sup> Aniruddha reads, in lieu of -मलं, -वर्गं. *Ed.*

<sup>3</sup> अन्नं सानां मलः पुरीषादिः ॥

<sup>4</sup> यस्येन्द्रस्य येनोपकारेणैतानीन्द्रियाणीत्युच्यते  
तदुभयमाह ॥

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*The Organs and their possessors.*

*Aph. 29.* The being the seer, &c., belongs to the Soul; the instrumentality belongs to the Organs.

*a.* For, as a king, even without himself energizing, becomes a warrior through his instrument, his army, by directing this by orders simply, so the Soul, though quiescent, through all the organs, of vision, &c., becomes a seer, a speaker, and a judger, and the like, merely through the proximity called 'Conjunction;' because it moves these, as the lodestone<sup>1</sup> [does the iron, without exerting any effort].

*b.* Now he mentions the special modifications of the triad of internal organs :<sup>2</sup>

चयाणां स्वालक्षयम् ॥ ३० ॥

*Differences in the internal organs.*

*Aph. 30.* Of the three [internal organs] there is a diversity among themselves.

<sup>1</sup> यथा हि महाराजः स्वयमभ्याप्रियमाणोऽपि सैन्येन करणेन योद्धा भवत्यात्माभावेण प्रेरकत्वा-  
ज्ञया कूटस्थोऽपि पुरुषश्चक्षुराद्यखिलकरणैर्द्रष्टा  
वक्ता च कल्पायता चेत्येवमाभिभवति संयोगाख्य-  
सान्निध्यमात्रेणैव तेषां प्रेरकत्वा यस्कान्तमणिव-  
दिति ॥

<sup>2</sup> इदानीमन्तःकरणचयस्यासाधारणं स्माराह ॥

a. The aspect of Intellect is attention<sup>1</sup>; of Self-consciousness, conceit [of personality]; of the Mind, decision and doubt.<sup>2</sup>

b. He mentions, also, a common aspect of the three:<sup>3</sup>

सामान्यवृत्तिः प्राणाद्या वायवः पञ्च ॥ ३१ ॥

A character common to the three.

Aph. 31. The five airs, viz., Breath, &c., are the modification, in common, of the [three internal] instruments.

a. That is to say: the five, in the shape of Breath, &c., which are familiarly known as 'airs', because of their circulating as the air does, these [animal spirits] are the joint or common 'modification,' or kinds of altered form, 'of the instruments,' i.e., of the triad of internal instruments.<sup>4</sup>

b. The opinion is not ours, as it is that of the Vaiseshi-

<sup>1</sup> *Adhyavasāya*, rendered 'ascertainment' and 'judgment' at pp. 156 and 196, *supra*. Also see the *Rational Refutation*, &c., p. 46. *Ed.*

<sup>2</sup> बुद्धेर्ज्ञेतिरध्यवसायोऽभिमानोऽकारस्य संकल्पविकल्पौ मनस इति ॥

<sup>3</sup> यथा ॥ साधारणीं वृत्तिमप्याह ॥

<sup>4</sup> प्राणादिरूपाः पञ्च वायुत्तंचाराद्वायवा ये प्रसिद्धास्ते सामान्या साधारणी करणस्यान्तःकरणस्य वृत्तिः परिणामभेदा इत्यर्थः ॥

kas, that the modifications of the organs take place successively only, and not simultaneously. So he says :<sup>1</sup>

क्रमशोऽक्रमशश्चेन्द्रियवृत्तिः ॥ ३२ ॥

*Sense-impressions, &c.,  
not exclusively successive.*

*Aph. 32.* The modifications of the organs take place both successively and simultaneously.

a. This is simple.<sup>2</sup>

b. Lumping the modifications of the understanding, with a view to showing how they are the cause of the world, he, in the first place, exhibits [them]:<sup>3</sup>

वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः<sup>4</sup> ॥ ३३ ॥

*The ideas which constitute the world.*

*Aph. 33.* The modifications [of the understanding, which are to be shown to be the cause of the world, and] which are of five kinds, are [some of them,] painful and [others,] not painful.

<sup>1</sup> वैशेषिकाणामिवास्माकं नायं नियमो यदिन्द्रियवृत्तिः क्रमेणैव भवति नैकदेत्याह ॥

<sup>2</sup> सुगमम् ॥

<sup>3</sup> पिण्डीकृत्य बुद्धिवृत्तीः संसारनिदानताप्रतिपादनार्थमात्रेण दर्शयति ॥

<sup>4</sup> Literally the same words are found in the Yoga Aphorisms, Book I., § 5. *Ed.*

a. That the modifications are of five sorts is declared by Patanjali's aphorism,<sup>1</sup> [see Yoga Aphorisms, Book I., § 6<sup>2</sup>].

b. He acquaints [us] with the nature of Soul:<sup>3</sup>

तन्निवृत्तावुपशान्तोपरागः स्वस्थः ॥ ३४ ॥

*Soul's relation thereto.* Aph. 34. On the cessation thereof [viz., of mundane influences], its tincture<sup>4</sup> ceasing, it [Soul,] abides in itself.

a. That is to say: during the state of repose of these modifications, it [the Soul], the reflexion of these having ceased, is abiding in itself; being, at *other* times, also, as it were, in isolation, [though seemingly not so]. And to this effect there is a triad of Aphorisms of the Yoga,<sup>5</sup> [viz., Book I., §§ 2, 3, and 4<sup>6</sup>].

<sup>1</sup> वृत्तीनां पञ्चप्रकारत्वं पातञ्जल्युक्तम् ॥

<sup>2</sup> Namely : प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।  
'Evidence, misprision, chimera, unconsciousness, memory.' *Ed.*

<sup>3</sup> पुंशस्य स्वरूपं परिचाययति ॥

<sup>4</sup> I. e., 'influence', as in Aph. 15, at p. 198, *supra.* *Ed.*

<sup>5</sup> तासां वृत्तीनां विरामदशायां शान्ततत्प्रति-  
बिम्बकः स्वस्थो भवति कैवल्य इवान्यदापीत्यर्थः ।  
तथा च ये गसूचयम् ॥

<sup>6</sup> योगश्चित्तवृत्तिनिरोधः । 'Concentration (*yoga*) is the hindering of the modifications of the thinking principle.' तदा  
द्रष्टुः स्वरूपेऽवस्थानम् । 'Then [i. e., at the time of Con-

b. He explains this by an illustration :<sup>1</sup>

कुसुमवच्च मणिः ॥ ३५ ॥

*This illustrated.*

*Aph. 35.* And as [by] a flower, the gem.

a. The 'and' implies that this is the *reason* [of what was asserted in the preceding aphorism]; the meaning being, as the gem [is tinged, apparently,] by a flower. As the gem called rock-crystal, by reason of a flower of the Hibiscus, becomes red, not abiding in its own state, and, on the removal thereof, becomes colourless, abiding in its own state, in like manner<sup>2</sup> [is the Soul apparently tinged by the adjunction of the Qualities].

b. But then [it may be asked], by whose *effort* does the aggregate of the organs come into operation; since Soul is motionless, and since it is denied<sup>3</sup> that there is any Lord [or Demiurgus]? To this he replies :<sup>4</sup>

centration,] it [the Soul,] abides in the form of the spectator [without a spectacle]. वृत्तिसारूप्यमितरथ । 'At other times [than that of Concentration] it [the Soul,] is in the same form as the modifications [of the internal organ].' Dr. Ballantyne's translation is here quoted. *Ed.*

<sup>1</sup> एतदेव दृष्टान्तेन विवृणोति ॥

<sup>2</sup> चकारो हेतौ कुस्मेनेव मणिरित्यर्थः । यथा  
ज्वालादुष्मेन स्फटिकमपी रक्तोऽस्वस्थो भवति  
तच्चित्तो च अगशून्यः स्वस्थो भवति तद्वदिति ॥

<sup>3</sup> 'Demurred to' is preferable. *Vide supra*, p. 112. *Ed.*

<sup>4</sup> ननु कस्य प्रयत्नेन करणजातं प्रवर्ततां पुरु-

## पुरुषार्थं करणोद्भवोऽप्यदृष्टोऽस्मात् ॥ ३६ ॥

*What moves the Organs  
to operate.*

*Aph. 36. The Organs also arise, for  
the sake of Soul, from the development  
of desert.*

*a.* The meaning is, that, just as Nature energizes 'for the sake of Soul,' so 'the Organs also arise;' i. e., the energizing of the Organs is just in consequence of the development of the deserts of the Soul: [see Yoga Aphorisms, Book II., § 13. *b.*]. And the desert belongs entirely to the investment;<sup>1</sup> [the Soul not really possessing either merit or demerit].

*b.* He mentions an instance of a thing's spontaneously energizing for the sake of another:<sup>2</sup>

## धेनुवद्वत्साय ॥ ३७ ॥

*An illustration.*

*Aph. 37. As the cow for the calf.*

*a.* As the cow, for the sake of the calf, quite spontaneously secretes milk, and awaits no other effort, just so, for the sake of the master, Soul, the Organs energize quite spontaneously: such is the meaning. And it is *seen*, that,

षस्य कू-स्थत्वादांश्चरस्य च प्रतिषिद्धत्वादिति ।  
तच्चाह ॥

<sup>1</sup> प्रधानं प्रवृत्तवत्पुरुषार्थं क-रणोद्भवः करणानां  
प्र-तिषेधरपि पुरुषस्या-द्याभे-दोऽपि भवतीत्यर्थः ।  
अदृष्टं चोपाधरेव ॥

<sup>2</sup> परार्थं स्वतः प्रवृत्तौ-द्वान्तमाह ॥

out of profound sleep, the understanding of its own accord wakes up.<sup>1</sup>

b. With reference to the question, how many Organs there are, external and internal combined, he says :<sup>2</sup>

करणं<sup>3</sup> त्रयोदशविधमवान्तरभेदात् ॥ ३८ ॥

The number of the  
Organs.

Aph. 38. Organ is of thirteen sorts,  
through division of the subordinates.

a. The triad of internal organs, and the ten external organs, combined, are thirteen. He says 'sorts,' in order to declare that, of these, moreover, there is an infinity, through [their] distinction into individuals. He says 'through division of the subordinates,' with a reference to the fact, that it is *understanding* which is the *principal* organ ; the meaning being, because the organs [or functions,] of the single organ, called understanding, are more than one.<sup>4</sup>

<sup>1</sup> यथा वत्सार्थं धेनुः स्वयमेव क्षीरं स्रवति  
नान्यं यत्नमपेक्षते तथैव स्वामिनः पुत्रादयः कृते  
स्वयमेव करणानि प्रवर्तन्त इत्यर्थः । दृश्यते च  
सुषुप्तात्स्वयमेव बुद्धेरुत्थानमिति ॥

<sup>2</sup> बाह्याभ्यन्तरैर्मिलित्वा कियन्ति करणानीत्या-  
काशायामाह ॥

<sup>3</sup> The reading of Vedānti Mahādeva, and of him alone, is  
त्रयोदशविधं बाह्यान्तरभेदात्. Ed.

<sup>4</sup> अन्तःकरणत्रयं दश बाह्यकरणानि मिलित्वा

b. But then, since understanding [it seems,] alone is the principal instrument in furnishing its object [of emancipation] to Soul, and the instrumentality of the others is secondary, in this case what is [meant by] *secondariness*?<sup>1</sup> [Why are they said to be instrumental *at all*?] In regard to this he says:<sup>2</sup>

इन्द्रियेषु साधकतमत्वगुणयोगात्कुठारवत् ॥ ३९ ॥

*Efficiency of the Organs whence.*

*Aph. 39.* Because the quality of being most efficient is conjoined with the organs; as in the case of an axe.

a. The quality of the [principal] organ, the understanding, in the shape of being most efficient on behalf of soul, exists, derivatively, in the [other derivative] organs. Therefore it is made out that an organ is of thirteen kinds: such is the connexion with the preceding aphorism.<sup>3</sup>

चयोदश । तेष्वपि व्यक्तिभेदेनानन्यं प्रतिपादयितुं विधमित्युक्तम् । बुद्धिरेव मुख्यं कारणमित्याशयेनोक्तमवान्तरभेदादित्येकस्यैव बुद्ध्याख्यकारणस्य करणानामनेकत्वादित्यर्थः ॥

<sup>1</sup> Instead of 'in this case,' &c., read, 'what is the character of these [i. e., organs]?' *Ed.*

<sup>2</sup> ननु बुद्धिरेव पुरुषेऽर्थसमर्पकत्वान्मुख्यं कारणमन्येषां च कारणत्वं गौणं तच्च को गुण इत्याकाङ्क्षायामाह ॥

<sup>3</sup> इन्द्रियेषु रूपाद्यसाधकतमत्वरूपः कारणस्य



b. 'As in the case of an axe.' As, although the blow itself, since it is this that puts an end to our non-possession of the result, is the principal efficient in the cutting, yet the axe, also, is an efficient, because of its close proximity to the quality of being the principal efficient, so [here, also]: such is the meaning. He does not here say that Self-consciousness is secondarily efficient, meaning to imply that it is one with the internal organ.<sup>1</sup>

c. Specifying the precise state of the case in regard to the condition of secondary and principal, he says:<sup>2</sup>

द्वयोः प्रधानं मनो लोकवद्वृत्यवर्गेषु ॥ ४० ॥

*Preeminent efficiency of Mind illustrated.* Aph. 40. Among the two [the external and the internal organs], the principal is Mind; just as, in the world, among troops of dependants.

a. 'Among the two,' viz., the external and the internal, 'Mind,' i. e., understanding, simply, is 'the principal,' i. e.,

बुद्धेर्गुणः परंपरयास्ति । अतस्त्वयोदशविधं करण-  
मुपपद्यत इति पूर्वसूचेणान्वयः ॥

<sup>1</sup> कुठारवदिति । यथा फलायोगव्यवच्छिन्न-  
तया प्रारस्यैव तच्छिद्यं मुख्यकारणत्वेऽपि प्रकृ-  
ष्टसाधनत्वगुणयोगात्कुठारस्यापि करणत्वं तथे-  
त्यर्थः । अन्तःकरणैकत्वमाभिप्रेत्याहंकारस्य गौ-  
णकरणत्वमत्र नोक्तम् ॥

<sup>2</sup> गौणमुख्यभावे व्यवस्थां विशिष्याह ॥

chief ; in short, is the immediate cause ; because it is that which furnishes Soul with its end ; just as, among troops of dependants, some one single person is the prime minister of the king ; and the others, governors of towns, &c., are his subordinates : such is the meaning.<sup>1</sup>

b. Here the word 'Mind' does not mean the third internal organ,<sup>2</sup> [(§ 30. a.) but Intellect, or 'the Great One.']

c. He tells, in three aphorisms, the reasons why Intellect [or understanding] is the principal :<sup>3</sup>

### अव्यभिचारात् ॥ ४१ ॥

*A reason why Understanding is the principal.* Aph. 41. [And Intellect is the principal, or immediate and direct, efficient in Soul's emancipation ;] because there is no wandering away.

a. That is to say : because it [understanding,] per-

<sup>1</sup> द्वयोर्बाह्यान्तरयोर्मध्ये मनो बुद्धिरेव प्रधानं मुख्यं साक्षात्करणमिति यावत्पुरुषेऽर्थसमर्पकत्वाद्यथा भृत्यवर्गेषु मध्ये कश्चिदेव लोको राज्ञः प्रधानो भवत्यन्ये च तदुपरिर्ह्यभाता ग्रामाध्यक्षादयस्तद्वदित्यर्थः ॥

<sup>2</sup> अथ मनःशब्दो न तृतीयान्तःकरणवाची ॥

<sup>3</sup> बद्धेः प्रधानत्वे हेतूनाह चिभिः सूचैः ॥

vades all the organs ; or because there is no result apart from it.<sup>1</sup>

### तथाशेषसंस्काराधारत्वात् ॥ ४२ ॥

*Another reason.*

*Aph. 42.* So, too, because it [the understanding,] is the depository of all self-continuant impressions.

*a.* Understanding alone is the depository of all self-continuant impressions, and not the Sight, &c., or Self-consciousness, or the Mind ; else it could not happen that things formerly seen, and heard, &c., would be remembered by the blind, and deaf, &c.<sup>2</sup>

### स्मृत्यानुमानाच्च ॥ ४३ ॥

*Another reason.*

*Aph. 43.* And because we infer this [its preeminence] by reason of its meditating.

*a.* That is to say : and because we infer its preeminence, 'by reason of its meditating,' i.e., its modification in the shape of meditation. For the modification of thought called 'meditation' is the noblest of all the modifications [incident to Soul, or pure Thought, whose blessedness, or state of emancipation, it is to have no *modification* at all] ; and the Understanding itself, which, as being the depository thereof, is, further, named Thought [*chitta*, from the

<sup>1</sup> सर्वकरणव्यापकत्वात्फलाव्यभिचारादित्यर्थः ॥

<sup>2</sup> बुद्धेरेवाखिलसंस्काराधारता नतु चक्षुरादे-  
रहंकारमनसोर्वा पूर्वदृष्टश्रुताद्यर्थानामन्यबधिरा-  
दिभिः स्मरणानुपपत्तेः ॥

same root as *chintá*<sup>1</sup>], is nobler than the organs whose modifications are other than this: such is the meaning.<sup>2</sup>

*b.* But then, suppose that the modification 'meditation' belongs only to the *Soul*, [suggests some one]. To this he replies:<sup>3</sup>

### संभवेन्न स्वतः ॥ ४४ ॥

*Meditation not essential to Soul.*

*Aph. 44.* It cannot be of its own nature.

*a.* That is to say: meditation cannot belong to Soul essentially; because of the immobility<sup>4</sup> [of Soul; whereas 'meditation' is an effort].

*b.* But then, if thus the preeminence belongs to understanding alone, how was it said before [at § 26,] that it is the *Mind* that takes the nature of both [sets of organs, in

<sup>1</sup> The two words are, respectively, from *chit* and *chint*, which are cognate. *Ed.*

<sup>2</sup> स्मृत्या चिन्तनरूपया वृत्त्या प्राधान्यानुमाना-  
च्चेत्यर्थः । चिन्तावृत्तिर्हि ध्यानाख्या सर्ववृत्तिभ्यः  
श्रेष्ठा तदाश्रयतया च चित्तापरनाम्नी बुद्धिरेव  
वृत्तिककरणेभ्य इत्यर्थः ॥

<sup>3</sup> ननु चिन्तावृत्तिः पुरुषस्यैवास्तु । तच्चाह ॥

<sup>4</sup> स्वतः पुत्रस्य स्मृतिर्न संभवेत्कूटस्थत्वादि-  
त्यर्थः ॥

apparent contradiction to the view propounded at § 39] ?  
To this he replies :<sup>1</sup>

**आपेक्षिको गुणप्रधानभावः क्रियाविशेषात् ॥४५॥**

*An organ may be, relatively, principal, or secondary.*

*Aph. 45.* The condition [as regards Soul's instruments,] of secondary and principal is relative; because of the difference of function.

a. In respect to the difference of function, the condition, as secondary, or principal, of the instruments [of Soul] is relative. In the operations of the Sight, &c., the Mind is principal; and, in the operation of the Mind, Self-consciousness, and, in the operation of Self-consciousness, Intellect, is principal<sup>2</sup> [or precedent].

b. But then, what is the cause of this arrangement; viz., that, of this [or that] Soul, this [or that] Intellect, alone, and not another Intellect, is the instrument? With reference to this, he says :<sup>3</sup>

<sup>1</sup> नन्वेवं बुद्धिरेव प्राधान्ये कथं मनस उभयात्मकत्वं प्रागुक्तम् । तच्चाह ॥

<sup>2</sup> क्रियाविशेषं प्रति करणानामापेक्षिको गुणप्रधानभावः । चक्षुरादिव्यापारेषु मनः प्रधानं मनोव्यापारे चाहंकारोऽहंकारव्यापारे च बुद्धिः प्रधानम् ॥

<sup>3</sup> नन्वस्य पुरुषस्येयं बुद्धिरेव कारणं न ह्यन्तरमित्येवं व्यवस्था किंनिमित्तिकेत्याकाशायामाह ॥

तत्कर्माजित्वात्त र्थमभिचेष्टा<sup>1</sup> लोकवत् ॥ ४६ ॥

*Every one reaps as he  
has sowed.*

*Aph. 46.* The energizing [of this or that Intellect] is for the sake of this [or that Soul]; because of [its] having been purchased by the works [or deserts] of this [or that Soul]; just as in the world.

*a.* The meaning is, that, 'the energizing,' i.e., all operation, of the instrument is for the sake of this [or that] Soul; because of [its] having been purchased by this [or that] Soul's works [or deserts]; just as in the world. As, in the world [or in ordinary affairs], whatever axe, or the like, has been purchased by the act, e.g., of buying, by whatever man, the operation of that [axe, or the like], such as cleaving, is only for the sake of that man [who purchased it]: such is the meaning. The import is, that *therefrom* is the distributive allotment of instruments<sup>2</sup> [inquired about under § 45. *b.*]

*b.* Although there is *no* act in Soul, because it is im-

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<sup>1</sup> Nágeśa differs from all the other commentators in reading -*र्थमपि चेष्टा*. *Ed.*

<sup>2</sup> तत्पुरुषीयकर्मजत्वात्करणस्य तत्पुरुषार्थमभि-  
चेष्टा तद्व्यापारो भवति लोकवदित्यर्थः । यथा  
लोके येन पुरुषेण क्रिया कर्मणा जेतो यः कुठारा-  
दित्तरूपार्थमेव तस्य छिदादिव्यापार इत्यर्थः ।  
अतः क एव व्यवस्थेते भावः ॥

movable, still, since it is the means of Soul's experience, it is *called* the act of Soul; just like the victories, &c., of a king [which are, really, the acts of his servants]; because of Soul's being the owner<sup>1</sup> [of the results of acts; as the king is of the results of the actions of his troops].

c. In order to make clear the chiefship of Intellect, he sums up,<sup>2</sup> [as follows]:

**समानकर्मयोगे बुद्धेः प्राधान्यं लोकवल्लो-  
कवत् ॥ ४७ ॥**

*Summing up.*

*Aph. 47.* Admitting that they [the various instruments of Soul, all] equally act, the preeminence belongs to Intellect; just as in the world, just as in the world.

a. Although the action of all the instruments is the same, in being for the sake of Soul, still the preeminence belongs to Intellect alone: just as in the world. The meaning is, because it is just as the preeminence, in the world, belongs to the prime minister, among the rulers of towns, and the rest, even although there be no difference so far as regards their being [all alike workers] for the sake of the king. Therefore, in all the Institutes, Intellect alone is celebrated as 'the Great One.' The repetition

<sup>1</sup> यद्यपि कूटस्थतया पुरुषे कर्म नास्ति तथापि  
पुरुषभोगसाधनतया पुरुषः कर्मफलत्वेन राज्ञो ज-  
यादिवदेव पुंसस्य कर्मोच्यते ॥

<sup>2</sup> बुद्धेः प्राधान्यं प्रकटीकर्तुमुपाह्वयति ॥

[viz., 'just as in the world, just as in the world,'] implies the completion of the Book.<sup>1</sup>

b. So much for [this abstract of] the Second Book, on the Products of Nature, in the commentary, on Kapila's Declaration of the Sāṅkhya, composed by the venerable Vijnāna Āchārya.<sup>2</sup>

<sup>1</sup> यद्यपि पुरुषार्थत्वेन समान एव सर्वेषां करणानां व्यापारस्तथापि बुद्धरेव प्राधान्यं लोकवत् । लोके हि राजार्थकत्वाविशेषेऽपि ग्रामाध्यक्षादिषु मध्ये मन्त्रिणः प्राधान्यं तद्वदित्यर्थः । अत एव बुद्धरेव महानिति सर्वशास्त्रेषु गीयत इति । वीप्साध्यायसमाप्तौ ॥

<sup>2</sup> इति श्रीविज्ञानाचार्यनिर्मिते कापिलसाङ्ख्य-प्रवृत्तस्य भाष्ये प्रधानकार्याध्यायो द्वितीयः ॥



## BOOK III.

a. In the next place, the gross product of Nature, viz., the great elements and the dyad of bodies, is to be described; and, after that, the going into various wombs, and the like; [this description being given] with a view to that less perfect degree of dispassionateness which is the cause of one's engaging upon the means of knowledge; and, after that, with a view to perfect freedom from passion, all the means of knowledge are to be told: so the Third [Book] commences:<sup>1</sup>

अविशेषाद्विशेषा भ्मः ॥ १ ॥

*The elements whence,* Aph. 1. The origination of the diversified [world of sense] is from that which has no difference.

a. '[Which] has no difference,' i.e., that in which there exists not a distinction, in the shape of calmness, fierceness, dulness, &c., viz., the Subtile Elements, called 'the five somethings, simply;' from this [set of five] is the origina-

<sup>1</sup> इतः परं प्रधानस्य स्थूलकार्यं महाभूतानि  
शरीरद्वयं च वक्तव्यं ततश्च विविधयोनिगत्या यो  
ज्ञानसाधनानुष्ठानहेत्वपरवैराग्यार्थं ततश्च परवै-  
राग्याय ज्ञानसाधनान्याख्यलानि वक्तव्यानीति  
तृतीयारम्भः ॥

tion of 'the diversified,' [so called] from their possessing a difference, in the shape of the calm, &c., viz., the gross, the great Elements: such is the meaning. For, the fact of consisting of pleasure, or the like, in the shape of the calm, and the rest, is manifested, in the degrees of greater, and less, &c., in the gross Elements only, not in the Subtile; because *these*, since they have but the one form of the calm, are manifest to the concentrated,<sup>1</sup> [practitioners of meditation, but to no others].

b. So then, having stated, by composing the preceding Book, the origin of the twenty-three Principles, he states the origination, therefrom, of the dyad of bodies:<sup>2</sup>

## तस्माच्छरीरस्य ॥ २ ॥

*The Body whence.*

*Aph. 2. Therefrom, of the Body.*

a. 'Therefrom,' i.e., from the twenty-three Principles,

<sup>1</sup> नास्ति विशेषः शान्तघोरमूत्वादिरूपो यत्रेत्यविशेषे भूतसूक्ष्मं पञ्चतन्मात्राद्यं तस्माच्छान्तादिरूपविशेषवत्त्वेन विशेषाणां स्थूलानां महाभूतानामारम्भ इत्यर्थः । सुखाद्यात्मकता हि शान्तादिरूपा स्थूलभूतेष्वेव तारतम्यादिभिरभिव्यज्यते न सूक्ष्मेषु तेषां शान्तैकरूपतयैव योगिष्वभिव्यक्तेरिति ॥

<sup>2</sup> तदेवं पूर्वाध्यायमारभ्य चयोविंशतिस्थानामुत्पत्तिमुक्त्वा तस्माच्छरीरद्वयोत्पत्तिमाह ॥

there is the origination of the pair of Bodies, the Gross [Body] and the Subtile: such is the meaning.<sup>1</sup>

b. Now he proves that mundane existence could not be accounted for otherwise than on the ground of the twenty-three Principles:<sup>2</sup>

### तद्बीजात्संसृतिः ॥ ३ ॥

*Mundane existence whence.* Aph. 3. From the seed thereof is mundane existence.

a. 'Thereof,' i.e., of the Body; 'from the seed,' i.e., from the Subtile one, as its cause, in the shape of the twenty-three Principles, is 'mundane existence,' i.e., do the going and coming of Soul take place; for it is impossible that, of itself, there should be a going, &c., of that which, in virtue of [its] all-pervadingness, is immovable: such is the meaning. For Soul, being conditioned by the twenty-three Principles, only by means of that investment migrates from Body to Body, with a view to experiencing the fruits of previous works.<sup>3</sup>

<sup>1</sup> तस्मान्त्रयोविंशतितत्त्वात्स्थूलसूक्ष्मशरीरद्वय-  
स्यारम्भ इत्यर्थः ॥

<sup>2</sup> संप्रति त्रयोविंशतितत्त्वं संसारान्यथानुपपत्तिं  
प्रमाणयति ॥

<sup>3</sup> तस्य शरीरस्य बीजान्त्रयोविंशतितत्त्वरूपासू-  
क्ष्माद्देतोः पुरुषस्य संसृतिर्गतागते भवतः कूट-  
स्थस्य विभक्तया स्वतो गत्याद्यसंभवादित्यर्थः ।

b. He states, also, the limit of mundane existence:<sup>1</sup>

आविवेकाच्च प्रवर्तनमविशेषाणाम् ॥ ४ ॥

*Mundane existence till when.*

*Aph. 4.* And, till there is discrimination, there is the energizing of these, which have no differences.

a. The meaning is, that, of all Souls whatever, void of the differences of being Lord, or not Lord, &c., [though, seemingly, possessed of such differences,] 'energizing,' i.e., mundane existence, is inevitable, even till there is discrimination [of Soul from its seeming investments]; and it does not continue after that.<sup>2</sup>

b. He states the reason of this :<sup>3</sup>

उपभोगात्तरस्य ॥ ५ ॥

*The reason of this.*

*Aph. 5.* Because of [the necessity of] the other's experiencing:

a. The meaning is: because of the necessity that the

चयोविंशतितत्त्वेऽवस्थितो हि पु.पु.स्तेनैवोपा-  
धिना पुर्वकृतकर्मभोगार्थं देहादेहं संसरति ॥

<sup>1</sup> संसृतेरवधिमप्याह ॥

<sup>2</sup> ईश्वरानीश्वरत्वादिविशेषरहितानां सर्वेषामेव  
पुंसां विवेकपर्यन्तमेव प्रवर्तनं संसृतिरावश्यकी  
विवेकोक्तं च न सेत्यर्थः ॥

<sup>3</sup> तच्च हेतुमाह ॥

other, i.e., that that very [Soul], which does not discriminate, should experience the fruit of its own [reputed] acts.<sup>1</sup>

b. He states, that, 'even while there is a Body, during the time of mundane existence, fruition [really] is not:<sup>2</sup>

संप्रति परिमुक्तो<sup>3</sup> द्वाभ्याम् ॥ ६ ॥

*Soul's bondage only seeming.* Aph. 6. It [Soul,] is now quite free from both.

a. 'Now,' i.e., during the time of mundane existence, Soul is quite free 'from both,' i.e., from the pairs, viz., cold and heat, pleasure and pain, &c.: such is the meaning.<sup>4</sup>

b. He next proceeds to describe, separately, the dyad of Bodies :<sup>5</sup>

मातापितृजं स्थूलं प्रायश इतरन्न तथा ॥ ७ ॥

*The Gross and the Subtile Bodies distinguished.* Aph. 7. The Gross [Body] usually arises from father and mother; the other one is not so.

<sup>1</sup> इतरस्याविवेकिन एव स्वीयकर्मफलभोगावश्यंभावादित्यर्थः ॥

<sup>2</sup> देहसत्त्वेऽपि संसृतिकाले भोगो नास्तीत्याह ॥

<sup>3</sup> Aniruddha has परिष्वक्तो, and comments accordingly. Ed.

<sup>4</sup> संप्रति संसृतिकाले पुरुषो द्वाभ्यां शीतोष्ण-सुखदुःखादिद्वन्द्वैः परिमुक्तो भवतीत्यर्थः ॥

<sup>5</sup> अतः परं शरीरद्वयं विशिष्य वक्तुमुपक्रमते ॥

a. The Gross one arises from father and mother, 'usually,' i.e., for the most part; for there is mention also of a Gross Body *not* born of a womb: and 'the other,' i.e., the Subtile Body, is 'not so,' i.e., does not arise from a father and mother; because *it* arises from creation, &c.: such is the meaning.<sup>1</sup>

b. He decides [the question], through disguise by which one of the Bodies, Gross and Subtile, the conjunction of the pairs [pleasure and pain, &c.,] with Soul takes place.<sup>2</sup>

पूर्वोत्पत्तेस्तत्कार्यत्वं भोगादेकस्य नेतरस्य ॥ ८ ॥

*Which of the bodies is the cause of Soul's bondage.* Aph. 8. To that which arose antecedently it belongs to be that whose result is this; because it is to the one that there belongs fruition, not to the other.

a. 'To be that whose result is this,' i.e., to have pleasure and pain as its effect [reflected in Soul], belongs to that Subtile Body alone whose origin was 'antecedent,' i.e., at the commencement of the creation [or annus magnus]. Why? Because the fruition of what is called pleasure and pain belongs only to 'the one,' i.e., the Subtile Body, but not to 'the other,' i.e., the Gross Body; because all are

<sup>1</sup> स्थूलं मातापितृजं प्रायशो बाहुल्येनायोनि-  
जस्यापि स्थूलशरीरस्य स्मरणादितरञ्च सूक्ष्मश-  
रीरं न तथा न मातापितृजं सर्गाद्युत्पन्नत्वा-  
दित्यर्थः ॥

<sup>2</sup> स्थूलसूक्ष्मशरीरयोर्मध्ये किमुपाधिकः पुरुषस्य  
इन्द्रियोगस्तद्वधारयति ॥

agreed that there is neither pleasure nor pain, &c., in a body of *earth* : such is the meaning.<sup>1</sup>

b. He tells the nature of the Subtile Body just mentioned:<sup>2</sup>

### सप्तदशैकं लिङ्गम् ॥ ९ ॥

*The Subtile Body how constituted.*

*Aph. 9. The seventeen, as one, are the Subtile Body.*

a. The Subtile Body, further, through its being container and contained, is twofold. Here the seventeen, [presently mentioned,] mingled, are the Subtile Body ; and that, at the beginning of a creation, is but one, in the shape of an aggregate ; [as the forest, the aggregate of many trees, is but one] : such is the meaning. The seventeen are the eleven organs, the five Subtile Elements, and Understanding. Self-consciousness is included under Understanding.<sup>3</sup>

<sup>1</sup> पूर्वं सर्गावुत्पत्तिर्यस्य लिङ्गशरीरस्य तस्यैव तत्कार्यत्वं सुखदुःखकार्यकत्वम् । कुतः । एकस्य लिङ्गदेहस्यैव सुखदुःखाख्यभोगान्नित्वितरस्य स्थूलशरीरस्य मृत्तशरीरे सुखदुःखाद्यभावस्य सर्वसंमतत्वादित्यर्थः ॥

<sup>2</sup> उक्तस्य सूक्ष्मशरीरस्य स्वरूपमाह ॥

<sup>3</sup> सूक्ष्मशरीरमप्याधाराधेयभावेन द्विविधं भवति । तच्च सप्तदश मिलित्वा लिङ्गशरीरं तच्च सर्गादौ समष्टिपमेकमेव भवतीत्यर्थः । एकादशेन्द्रियाणि पञ्च तन्मात्राणि बुद्धिर्ज्ञानं सप्तदश । अहंकारस्य बुद्धावेवान्तर्भावः ॥

b. But [one may ask,] if the Subtile Body be *one*, how can there be diverse experiences accordingly as Souls are [numerically] distinct, [one from another]? To this he replies :<sup>1</sup>

### व्यक्तिभेदः कर्मविशेषात् ॥ १० ॥

*How there come to be individuals.*

*Aph. 10.* There is distinction of individuals, through diversity of desert.

a. Although, at the beginning of the creation [or annus magnus], there was but one Subtile Body, in the shape of that investment [of Soul (see *Vedānta-sūtra*, § 62,) named] *Hiranyagarbha*, still, subsequently, moreover, there becomes a division of it into individuals,—a plurality, partitively, in the shape of individuals;—as, at present, there is, of the one Subtile Body of a father, a plurality, partitively, in the shape of the Subtile Body of son, daughter, &c. He tells the cause of this, saying, ‘through diversity of desert;’ meaning, through actions, &c., which are causes of the experiences of other animal souls.<sup>2 3</sup>

<sup>1</sup> ननु लिङ्गं चेदेकं तर्हि कथं पुरुषभेदेन विलक्षणा भोगाः स्युः । तच्चाह ॥

<sup>2</sup> यद्यपि सर्गादौ हिरण्यगर्भोपाधिरूपमेकमेव लिङ्गं तथापि तस्य पञ्चाद्व्यक्तिभेदो व्यक्तिरूपेणांशतो नानात्वमपि भवति यथेदानीमेकस्य पितृ-लिङ्गदे-स्य नानात्वमंशतो भवति पुत्रकन्यादि-लिङ्गदेहरूपेण । तच्च कारणमाह कर्मविशेषादित जीवान्तराणां भोगहेतुकर्मादेरित्यर्थः ॥

<sup>3</sup> See, for another rendering, the *Rational Refutation*, &c., p. 36. Ed.



b. But then, on this showing, since the Subtile one alone, from its being the site of fruition, is [what ought to be denoted by the term] *Body*, how is the term *Body* applied to the Gross one? To this he replies :<sup>1</sup>

तदधिःानाश्रये देहे तद्वादात्तद्वादः ॥ ११ ॥

*Why the Gross Body is called a Body.* Aph. 11. From its being applied to it, [viz., to the Subtile one], it is applied to the Body, which is the tabernacle of the abiding thereof.

a. But then, what proof is there of another body,—other than the one consisting of the six sheaths,—serving as a tabernacle for the Subtile Body? With reference to this, he says :<sup>2</sup>

न स्वातन्त्र्यात्तदृते छायावच्चित्रवच्च ॥ १२ ॥

*The Subtile Body dependent on the Gross Body.* Aph. 12. Not independently [can the Subtile Body exist], without that [Gross Body]; just like a shadow and a picture.

a. That is to say: the Subtile Body does not stand independently, 'without that,' i. e., without a support; as a shadow, or as a picture, does not stand without a support. And so, having abandoned a Gross Body, in order to go

<sup>1</sup> नन्वेवं भोगायतनतया लिङ्गस्यैव शरीरत्वे स्थूले कथं शरीरव्यवहारः । तच्चाह ॥

<sup>2</sup> ननु षाट्कौशिकातिरिक्ते लिङ्गशरीराधिष्ठान-भूते शरीरान्ते किं प्रमा ॥मित्याकाङ्क्षायामाह ॥

to another world, it is settled that the Subtile Body takes another body, to serve as its tabernacle : such is the import.<sup>1</sup>

b. But then [it may be said], of the Subtile Body, since it is limited substance, as the Air, or the like, let the *Ether* [or *Space*], without [its] being attached [to anything], be the site : it is purposeless to suppose [its] attachment to anything else. To this he replies :<sup>2</sup>

मूर्तत्वेपि न सङ्घातयोगात्तरणवत् ॥ १३ ॥

*For it must have a material support.*

*Aph. 13.* No, even though it be limited ; because of [its] association with masses ; just like the sun.

a. Though it be limited, it does not abide independently, without association ; for, since, just like the sun, it consists of *light*, it is inferred to be associated with a mass : such is the meaning. All lights, the sun and the rest, are seen only under the circumstances of association [of the luminiferous imponderable] with earthy substances ; and the Subtile Body

<sup>1</sup> तल्लिङ्गशरीरं तदृतेऽधिष्ठानं विना स्वात-  
न्यान्न तिष्ठति यथा छाया निराधारा न तिष्ठति  
यथा वा चिच्चमित्यर्थः । तथा च स्थूलदेहं त्यक्त्वा  
लोकान्तरगमनाय लिङ्गदेहस्याधारभूतं शरीरान्तरं  
सिध्यतीति भावः ॥

<sup>2</sup> ननु मूर्तद्रव्यतया वायुदेरिव लिङ्गस्याका-  
शमेवास्येनाधारोऽस्तु व्यर्थमन्यत्र सङ्गकल्पन-  
मिति । तच्चाह ॥

consists of 'Purity,' which is Light: therefore it must be associated with the Elements.<sup>1</sup>

b. He determines the magnitude of the Subtile Body:<sup>2</sup>

अणुपरिमाणं तत्कृतिश्रुतेः<sup>3</sup> ॥ १४ ॥

*Size of the Subtile  
Body.*

*Aph. 14.* It is of atomic magnitude ;  
for there is a Scripture for its acting.

a. 'It,' the Subtile Body, is 'of atomic magnitude,' i. e., limited, but not absolutely an *atom* ; because it is declared to have parts. Wherefore? 'For there is Scripture for its acting;' i. e., because there is Scripture about its acting. When a thing is all-prevading, it cannot act ; [action being motion]. But the proper reading is, 'because there is Scripture for its *moving*.'<sup>4</sup>

<sup>1</sup> मूर्तत्वेऽपि न स्वातन्त्र्यादसङ्गतयावस्थानं प्रकाशरूपत्वेन सूर्यस्येव सङ्घातसङ्गानुमानादित्यर्थः । सूर्यादीनि सर्वाणि तेजांसि पार्थिवद्रव्यसङ्गेनैवावस्थितानि दृश्यन्ते लिङ्गं च सत्त्वप्रकाशमयम् । अतो भूतसङ्गतमिति ॥

<sup>2</sup> लिङ्गस्य परिमाणम् धारयति ॥

<sup>3</sup> The reading तत्कृतिश्रुतेः, on which Vijnána remarks, is accepted by Nágarsa.

Aniruddha is singular in here inserting, as an Aphorism :

न्यायश्चान्यथ प्रपञ्चित इति । *Ed.*

<sup>4</sup> तस्मिन्म ॥ परिमाणं परिच्छिन्नं नत्वत्यस्तमे-

b. He states another argument for its being limited :<sup>1</sup>

<sup>2</sup>तदन्नमयत्वश्रुतेश्च<sup>3</sup> ॥ ८५ ॥

*Another proof of this.*

*Aph. 15.* And because there is Scripture for its being formed of food.

a. That is to say : it, viz., the Subtile Body, cannot be all-pervading ; because there is a Scripture for its being partially formed of food ; for, if it were all-prevading, it would be eternal. Although Mind, &c., are not formed of the Elements, still it is to be understood that they are spoken of as formed of food, &c. ; because they are filled with homogeneous particles, through contact with food ;<sup>4</sup> [as the light of a lamp is supplied by contact with the oil].

b. For what purpose is the mundane existence, the migrating from one body to another [Gross] body, of Sub-

वाणु सावयवस्योक्तत्वात् । कुतः । कृतिश्रुतेः  
क्रियाश्रुतेः । विभुत्वे सति क्रिया न संभवति ।  
तन्नतिश्रुतेरिति पाठस्तु समीचीनः ॥

<sup>1</sup> परिच्छिन्नत्वे युक्त्यन्तरमाह ॥

<sup>2</sup> Nāgeśa has the reading अन्न° . *Ed.*

<sup>3</sup> Aniruddha and Nāgeśa omit the word च . *Ed.*

<sup>4</sup> तस्य लिङ्गस्यैकदेशतोऽन्नमयत्वश्रुतेर्न वि-  
भुत्वं संभवतीति विभुत्वे सति नित्यतापत्तेरित्यर्थः ।  
यद्यपि मनश्चादीनि न भौतिकानि तथाप्यन्नसं-  
स्पर्शजातीयांशपूरणा अन्नमयत्वादिव्यवहारो बोध्यः ॥

tile Bodies, which are *unintelligent*? With reference to this, he says:<sup>1</sup>

पुरुषार्थं संसृतिर्लिङ्गानां सूपकारवद्राज्ञः ॥ १६ ॥

*Why the Subtile Body migrates.*

*Aph. 16.* The mundane existence of Subtile Bodies is for the sake of Soul; just like a king's cooks.

a. That is to say: as the cooks of a king frequent the kitchens for the sake of the king, so the Subtile Bodies transmigrate for the sake of Soul.<sup>2</sup>

b. The Subtile Body has been discussed in respect of all its peculiarities. He now likewise discusses the Gross Body, also:<sup>3</sup>

पाञ्चभौतिको देहः ॥ १७ ॥

*The Gross Body whence.*

*Aph. 17.* The Body consists of the five elements.

<sup>1</sup> अचेतनानां लिङ्गानां किमर्थं संसृतिर्देहादे-  
हान्तरसंचार इत्याशङ्कयामाह ॥

<sup>2</sup> यथा राज्ञः सूपकाराणां पाकशालासु संचारो  
राजार्थं तथा लिङ्गशरीराणां संसृतिः पुरुषार्थ-  
मत्यर्थः ॥

<sup>3</sup> लिङ्गशरीरमशेषविशेषतो विचारितम् । इ-  
दानीं स्थूलशरीरमपि तथा विचारयति ॥

a. That is to say : the Body is a modification of the five elements mingled.<sup>1</sup>

b. He mentions another opinion :<sup>2</sup>

चातुर्भौतिकमित्येके ॥ १८ ॥

*Another opinion.*

*Aph. 18.* Some say it consists of *four* elements.

a. This [is alleged] with the import that the *Ether* does not originate<sup>3</sup> [anything].

एकभौतिकमित्यपरे<sup>4</sup> ॥ १९ ॥

*Another opinion.*

*Aph. 19.* Others say that it consists of *one* element.

a. The import is, that the body is of Earth only, and the other elements are merely supporters. Or 'of one element' means, of one or other element :<sup>5</sup> [see the Rosicrucian doctrine in the *Tarka-sangraha*, § 13., &c].

<sup>1</sup> पञ्चानां भूतानां मिलितानां परिणामो देह इत्यर्थः ॥

<sup>2</sup> मतान्तरमाह ॥

<sup>3</sup> आकाशस्यानारम्भकत्वमभिप्रेत्येदम् ॥

<sup>4</sup> One of my MSS. of Aniruddha omits the word इति . *Ed.*

<sup>5</sup> पाचिवमे शरी मन्यानि च भूतान्युपष्टम्भ-  
कमावाणीति भावः । अथ वैकभौतिकमेकैकभौ-  
तिकमित्यर्थः ॥

b. He tells us what is proved by the fact that the Body consists of the Elements :<sup>1</sup>

न सांसिद्धिकं चैतन्यं प्रत्येकादृष्टेः ॥ २० ॥

*Intellect not the result of organization.*

*Aph. 20.* Intellect is not natural [a natural result of organization]; because it is not found in them severally.

a. That is to say : since we do not find intellect in the separated Elements, intellect is not natural to the Body,—which consists of the Elements,—but is adventitious.<sup>2</sup>

b. He states another refutation<sup>3</sup> [of the notion that Intellect is a property of the Body]:

प्रपञ्चमरणाद्यभावश्च ॥ २१ ॥

*A further argument.*

*Aph. 21.* And [if the Body had intellect natural to it,] there would not be the death, &c., of anything.

a. That is to say : and, if the Body had intellect natural to it, there would not be the death, the profound sleep, &c., 'of anything,' of all things. For death, profound sleep, &c., imply the body's being non-intelligent; and this, if it were, by its own nature, intelligent, would not take

<sup>1</sup> देहस्य भौतिकत्वेन यत्सिध्यति तदाह ॥

<sup>2</sup> भूतेषु पृथक्भूतेषु चैतन्यादर्शनाद्भौतिकस्य देहस्य न स्वाभाविकं चैतन्यं किं त्वौपाधिकमित्यर्थः ॥

<sup>3</sup> बाधकान्तराम् ॥

place ; because the essential nature of a thing remains as long as the thing remains.<sup>1</sup>

b. Pondering a doubt, as to the assertion [in § 20], viz., 'because it is not found in them severally,' he repels it :<sup>2</sup>

**मदशक्तिवच्चेत्प्रत्येकपरिदृष्टे सांहत्ये<sup>3</sup> तदुद्भवः ॥ २२ ॥**

*An illustrative objection disposed of.* Aph. 22. If [you say that Intellect results from organization, and that] it is like the power of something intoxicating, [the ingredients of which, separately, have no intoxicating power, we reply, that] this might arise, on conjunction, if we had seen, in each [element, something conducive to the result].

a. But then, as an intoxicating power, though not residing in the substances severally, resides in the mixed substance, so may Intellect, also, be ; if any one say this, it is not so. If it *had been* seen in each [constituent], its appearance in the compound might have had place ; but, in the case in question, it is not the case that it is seen in each.

<sup>1</sup> प्रपञ्चस्य सर्वस्यैव मरणसुषुप्न्याद्यभावश्च देहस्य स्वाभाविकचैतन्ये सति स्यादित्यर्थः । मरणसुषुप्न्यादिकं हि देहस्याचेतनता सा च स्वाभाविकचैतन्ये सति नोपपद्यते स्वभावस्य यावद्भव्य-भ विनादिति ॥

<sup>2</sup> प्रत्येकादृष्टेरिति यदुक्तं तच्चाशङ्क्य परिहरति ॥

<sup>3</sup> Aniruddha and Vedānti Mahādeva read सौः न्यासांहत्ये.



Therefore, in the illustration [of something intoxicating resulting from mixture], it being established, by the Institutes, &c., that there is, in each ingredient, a *subtile* tendency to intoxicate, it is settled only that, at the time when these combine, there will be a *manifestation* of the [latent] power of intoxicating; but, in the thing illustrated, it is not established, by any proof whatsoever, that there is intelligence, in a subtile [or undeveloped] state, in the elements separately : such is the meaning,<sup>1</sup>

b. It was stated [§ 16,] that the Subtile Bodies transmigrate for the sake of Soul. In regard to this, he tells, in two aphorisms, by what operation, dependent on the birth of the Subtile Bodies, which means their transmigrations into Gross Bodies, what aims of Soul are accomplished :<sup>2</sup>

<sup>1</sup> ननु यथा मादकता शक्तिः प्रत्येकद्रव्यावृत्तिरपि मिलितद्रव्ये वर्तत एवं चैतन्यमपि स्यादिति चेन्न । प्रत्येकपरिदृष्टे सति सांहत्ये तदुद्भवः संभवेत्प्रकृते तु प्रत्येकपरिदृष्टत्वं नास्ति । अतो दृष्टान्ते प्रत्येकं शास्त्रादिभिः सूक्ष्मतया मादकत्वे सिद्धे संहतभावकाले मादकत्वाविर्भावमात्रं सिध्यति दार्ष्टान्तिके तु प्रत्येकभूतेषु सूक्ष्मतया न केनापि प्रमाणेन चैतन्यं सिद्धमित्यर्थः ॥

<sup>2</sup> पुरुषार्थं संसृतिर्लिङ्गानामित्युक्तम् । तत्र लिङ्गानां स्थूलदेहसंचारा व्यजन्मनो यो यः पुरुषार्थो येन येन व्यापारेण सिध्यति तदाह सूत्राभ्याम् ॥

## ज्ञानान्मुक्तिः ॥ २३ ॥

*Purpose of the Subtile  
Body's taking a gross  
one.*

*Aph. 23.* From knowledge [acquired during mundane existence, comes] salvation, [Soul's chief end].

*a.* That is to say: by the transmigration of the Subtile Body, through birth, there takes place the direct operation of discrimination [between Soul and Non-Soul]; [and] thence, in the shape of emancipation, Soul's [chief] End.<sup>1</sup>

## बन्धो विपर्ययात् ॥ २४ ॥

*Bondage whence.*

*Aph. 24.* Bondage [which may be viewed as one of the ends which Soul could arrive at only through the Subtile Body,] is from Misconception.

*a.* Through the transmigration of the subtile body, from misconception, there is that [less worthy] end of soul, in the shape of bondage, consisting of pleasure and pain: such is the meaning.<sup>2</sup>

*b.* Liberation and Bondage, [resulting] from knowledge and misconception [respectively], have been mentioned. Of these, in the first place, he explains Liberation [arising] from knowledge.<sup>3</sup>

<sup>1</sup> लिङ्गसंसृतितो जन्मद्वारा विवेकसाक्षात्कारस्तस्मान्मुक्तिरूपः पुरुषार्थो भवतीत्यर्थः ॥

<sup>2</sup> विपर्ययात्सुखदुःखात्मको बन्धरूपः पुरुषार्थो लिङ्गसंसृतितो भवतीत्यर्थः ॥

<sup>3</sup> ज्ञानविपर्ययाभ्यां मुक्तिबन्धावुक्तौ । तत्रादौ ज्ञानान्मुक्तिं विचारयति ॥

## नियतकारणत्वान्न समुच्चयविकल्पौ ॥ २५ ॥

*Knowledge has neither cooperator nor substitute, in liberating Soul.*

*Aph. 25.* Since this [viz., knowledge,] is the precise cause [of liberation], there is neither association [of anything else with it, e. g., good works,] nor alternativeness, [e. g., of good works, in its stead].

*a.* In respect of there being neither association nor alternativeness, he states an illustration :<sup>1</sup>

## स्वप्नजागराभ्यामिव मायिकामायिकाभ्यां नोभ- योर्मुक्तिः पुरुषस्य ॥ २६ ॥

*This illustrated.*

*Aph. 26.* The emancipation of Soul does not depend on both [knowledge and works, or the like]; as [any end that one aims at is not obtained] from dreams and from the waking state, [together, or alternatively, which are, severally,] illusory and not illusory.

*a.* But, even if it be so, [some one may say,] there may be association, or alternativeness, of knowledge of the truth with that knowledge which is termed Worship of [the One, all-constitutive, divine] Soul; since there is no *illusoriness* in *this* object of Worship. To this he replies :<sup>2</sup>

<sup>1</sup> समुच्चयविकल्पयोरभावे दृष्टान्तमाह ॥

<sup>2</sup> नन्वेवमप्यात्मोपासनाख्यज्ञानेन सह तत्त्व-  
ज्ञानस्य समुच्चयविकल्पौ स्यातामुपास्यस्यामायि-  
कत्वादिति तच्चाह ॥

## इतरस्यापि नात्यन्तिकम् ॥ २७ ॥

*Man's conception of the All is faulty.*

*Aph. 27.* Even of that other it is not complete.

*a.* Even of 'that other,' i. e., of the [just-mentioned] object of worship, the non-illusoriness is not complete; because imaginary things, also, enter into [our conception of, and overlie, and disguise,] the object of worship, the [One, all-constitutive] Soul: such is the meaning.<sup>1</sup>

*b.* He states in what *part* [of it] is the illusoriness of the [object of] Worship,<sup>2</sup> [just referred to]:

## संकल्पितेऽप्येवम् ॥ २८ ॥

*Where the fault applies.*

*Aph. 28.* Moreover, it is in what is fancied that it is thus [illusory].

*a.* That is to say: 'moreover, it is thus,' i. e., moreover, there is illusoriness, in that portion of the thing meditated which [portion of it] is fancied by the Mind, [while it does not exist in reality]; for, the object of worship having been declared in such texts as, 'All this, indeed, is Brahma,'<sup>3</sup> the illusoriness belongs entirely to that portion [of the impure conception of 'the All' which presents itself, to the indiscriminating, under the aspect] of the world.<sup>4</sup>

<sup>1</sup> इतरस्याप्युपास्यस्य नात्यन्तिकममायिकत्वमुपास्यात्मन्यध्यस्तपदार्थानामपि प्रवेश इत्यादि ॥

<sup>2</sup> उपासनस्य मायिकत्वं यस्मिन्नंशे तदाह ॥

<sup>3</sup> *Chhândogya Upanishad*, iii., xiv., 1. *Ed.*

<sup>4</sup> मनःसंकल्पिते ध्येयांश एवमपि मायिकत्व-

b. Then what profit is there in Worship? With reference to this, he declares [as follows]:<sup>1</sup>

**भावनोपचयाच्छुद्धस्य सर्वं प्रकृतिवत् ॥ २९ ॥**

*The fruit of Worship.* Aph. 29. From the achievement of [the worship termed] meditation there is, to the pure [Soul], all [power]; like Nature.

a. Through the effecting of the worship which is termed meditation, there becomes, to the 'pure,' i. e., the sinless, Soul, all power; as belongs to Nature: such is the meaning. That is to say: as Nature creates, sustains, and destroys, so also the Purity of the understanding of the worshipper, by instigating Nature, creates, &c.<sup>2</sup> [But this is not Liberation, or Soul's chief end.]

b. It has been settled that Knowledge alone is the means of Liberation. Now he mentions the *means* of Knowledge:<sup>3</sup>

**मपीत्यर्थः । सर्वं खल्विदं ब्रह्मेत्यादिश्रुत्युक्ते ह्युपास्ये प्रपञ्चांशस्य मायिकत्वमेवेति ॥**

<sup>1</sup> तर्ह्युपासनस्य किं फलमित्याकाङ्क्षायामाह ॥

<sup>2</sup> भावनाख्योपासनानिष्पत्त्या शुद्धस्य निष्पापस्य पुरुषस्य प्रकृतेरिव सर्वमैश्वर्यं भवतीत्यर्थः । प्रकृतिर्यथा सृष्टिस्थितिसंहारं करोत्येवमुपासकस्य बुद्धिसत्त्वमपि प्रकृतिप्रेरणेन सृष्ट्यादिकर्तृ भवतीति ॥

<sup>3</sup> ज्ञानमेव मोक्षसाधनमिति स्थापितम् । इदानीं ज्ञानसाधनान्याह ॥

## रागोपहतिर्ध्यानम् ॥ ३० ॥

*Removal of obstacles  
to knowledge.*

*Aph. 30.* Meditation is [the cause of] the removal of Desire.

a. That is to say : Meditation is the cause of the removal of that affection of the mind by objects, which is a hinderer of knowledge.<sup>1</sup>

b. With advertence to the fact that knowledge arises from the effectuation of Meditation, and not from merely commencing upon it, he characterizes the effectuation of Meditation :<sup>2</sup>

## वृत्तिनिरोधात्तत्सिद्धिः ॥ ३१ ॥

*Meditation at what  
point perfected.*

*Aph. 31.* It [Meditation,] is perfected by the repelling of the modifications [of the Mind, which ought to be abstracted from all thoughts of anything].

a. He mentions also the means of Meditation :<sup>3</sup>

## धारणासनस्वकर्मणा तत्सिद्धिः ॥ ३२ ॥

*Practices conducive to  
meditation.*

*Aph. 32.* This [Meditation,] is perfected by Restraint, Postures, and one's Duties.

<sup>1</sup> ज्ञानप्रतिबन्धको यो विषयोपरागश्चित्तस्य तदुपधादहेतुर्थ्यं प्रदित्यर्थः ॥

<sup>2</sup> ध्याननिष्पत्त्यैव ज्ञानोत्पत्तिर्नारम्भमात्रेणेत्याशयेन ध्याननिष्पत्तेर्लक्षणमाह ॥

<sup>3</sup> ध्यानस्यापि साधनान्याह ॥

a. That is to say: Meditation results from the triad, which shall be mentioned, viz., Restraint, &c.<sup>1</sup>

b. By means of a triad of aphorisms he characterizes, in order, Restraint, &c.:<sup>2</sup>

### निरोधश्छर्दिविधारणाभ्याम् ॥ ३३ ॥

*Restraint of the breath.* Aph. 33. Restraint [of the breath] is by means of expulsion and retention.

a. That it is 'of the breath' is gathered from the notoriousness<sup>4</sup> [of its being so].

b. He characterizes Postures, which come next in order:<sup>5</sup>

### स्थिरसुखमासत्तम् ॥ ३४ ॥

*Postures.* Aph. 34. Steady and [promoting] ease is a [suitable] Posture.

a. That is to say: that is a Posture which, being steady, is a cause of pleasure; such as the crossing of the arms.<sup>6</sup>

<sup>1</sup> वक्ष्यमाणेन धारणादित्रयेण ध्यानं भवतीत्यर्थः ॥

<sup>2</sup> धारणादित्रयं क्रमात्सूचत्रयेण लक्षयति ॥

<sup>3</sup> Aniruddha and Vedānti Mahādeva transpose Aphorisms 33 and 34. *Ed.*

<sup>4</sup> प्राणस्येति प्रसिद्धा लभ्यते ॥

<sup>5</sup> क्रमप्राप्तमासनं लक्षयति ॥

<sup>6</sup> यत्स्थिरं सत्सुखसाधनं भवति स्वस्तिकादि तदासनमित्यर्थः ॥

b. He characterizes one's Duty :<sup>1</sup>

**स्वकर्म स्वाश्रमविहितकर्मानुष्ठानम् ॥ ३५ ॥**

*One's duty.*

*Aph. 35.* One's Duty is the performance of the actions prescribed for one's religious order.

a. Simple.<sup>2</sup>

**वैराग्यादभ्यासाच्च ॥ ३६ ॥**

*Knowledge by Concentration how attained.*

*Aph. 36.* Through Dispassion and Practice.

a. Simply through mere Practice, in the shape of Meditation, accompanied by Dispassion, Knowledge, with its instrument, Concentration, takes place in the case of those who are most competent [to engage in the matter]: such is the meaning. Thus has liberation through knowledge been expounded.<sup>3</sup>

b. After this, the cause of Bondage, viz., Misconception, declared in [the assertion,] 'Bondage is from Misconception,' [§ 24], is to be expounded. Here he first states the nature of Misconception :<sup>4</sup>

<sup>1</sup> स्वकर्म लक्षयति ॥

<sup>2</sup> सुगमम् ॥

<sup>3</sup> केवलाभ्यासाद्यानरूपादेव वैराग्यसहिता-  
ज्ज्ञानं तत्साधनयोगश्च भक्त्युत्तमाधिकारिणा-  
मित्यर्थः । तदेवं ज्ञानान्मोक्षो व्याख्यातः ॥

<sup>4</sup> अतः परं बन्धो विपर्ययादित्युक्तो बन्धकारणं



## विपर्ययभेदाः पञ्च ॥ ३७ ॥

*Misconception divided.* Aph. 37. The kinds of Misconception are five.

a. That is to say: the subdivisions of Misconception, which is the cause of Bondage, are Ignorance, Egoism, Desire, Aversion, and Fear of Dissolution; the five mentioned in the *Yoga*,<sup>1</sup> [see *Yoga Aphorisms*, Book II., § 3<sup>1</sup>].

b. Having stated the nature of Misconception, he states also the nature of its cause, viz., Disability:<sup>3</sup>

## अशक्तिरष्टाविंशतिधा तु<sup>4</sup> ॥ ३८ ॥

*The varieties of Disability.* Aph. 38. But Disability is of twenty-eight sorts.<sup>5</sup>

a. Simple;<sup>6</sup> [as explained in the *Yoga*].

विपर्ययो व्याख्यास्यते । तच्चादौ विपर्ययस्य स्वरूपमाह ॥

<sup>1</sup> अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च योगोक्ता बन्धहेतुविपर्ययस्यावान्तरभेदा इत्यर्थः ॥

<sup>2</sup> The five are there called 'afflictions' (*klesā*). *Ed.*

<sup>3</sup> विपर्ययस्य स्वरूपमुक्त्वा तत्कारणस्याशक्तेरपि स्वरूपमाह ॥

<sup>4</sup> This word is omitted by Aniruddha and by Vedānti Mahādeva. *Ed.*

<sup>5</sup> See, for these, Dr. Ballantyne's edition of the *Tattwa-samāsa*, § 63. *Ed.*

<sup>6</sup> सु मम् ॥

b. In a couple of aphorisms he mentions [those] two, Acquiescence and Perfection, on the prevention of which come two sorts of Disability of the Understanding :<sup>1</sup>

### तुष्टिर्नवधा ॥ ३९ ॥

*Acquiescence.* Aph. 39. Acquiescence is of nine sorts.

a. He will, himself, explain how it is of nine sorts.<sup>2</sup>

### सिद्धिरष्टधा ॥ ४० ॥

*Perfections.* Aph. 40. Perfection is of eight sorts.

a. This, also, he will, himself, explain.<sup>3</sup>

b. Of the aforesaid, viz., Misconception, Disability, Acquiescence, and Perfection, since there may be a desire to know the particulars, there is, in order, a quaternion of aphorisms :<sup>4</sup>

### अवान्तरभेदाः पूर्ववत् ॥ ४१ ॥

<sup>1</sup> ययोर्विधाते तुष्टेरशक्ती ते तुष्टिसिद्धी सूच-  
द्वयेनाह ॥

<sup>2</sup> द्वयमेव नवधात्वं वक्ष्यति ॥

<sup>3</sup> एतदपि स्वयं वक्ष्यति ॥

<sup>4</sup> उक्तानां विपर्ययाशक्तितुष्टिसिद्धीनां विशेष-  
जिज्ञासायां क्रमेण सूचचतुष्टयं प्रवर्तते ॥

*Their subdivisions.* Aph. 41. The subdivisions [of Misconception] are as [declared] aforetime.

a. The subdivisions of Misconception, which, in a general way, have been stated as five, are to be understood to be particularized 'as aforetime,' i. e., just as they have been declared by preceding teachers: they are not explained here, for fear of prolixity: such is the meaning.<sup>1</sup>

एवमितरस्याः ॥ ४२ ॥

*Of this further.* Aph. 42. So of the other [viz., Disability].

a. That is to say: 'so,' i. e., just as aforetime [§ 41], the divisions 'of the other,' viz., of Disability, also, which are twenty-eight, are to be understood, as regards their particularities.<sup>2</sup>

आध्यात्मिकादिभेदान्नवधा तुष्टिः ॥ ४३ ॥

*Acquiescence divided.* Aph. 43. Acquiescence is ninefold, through the distinctions of 'the internal and the rest.'

<sup>1</sup> विपर्ययस्यावान्तरभेदा ये सामान्यतः पञ्चोक्तास्ते पूर्ववत्पूर्वाचार्यैर्यथोक्तास्तथैव विशिष्टावधार्या विस्तरभयान्नेहोच्यन्त इत्यर्थः ॥

<sup>2</sup> एवं पूर्ववदेवेतरस्या अशक्तेरप्यवान्तरभेदा अष्टाविंशतिर्विशेषतोऽवगन्तव्या इत्यर्थः ॥

a. This aphorism is explained by a memorial verse,<sup>1</sup> [No. 50<sup>2</sup>].

ऊहादिभिः सिद्धिः ॥ ४४ ॥

*Perfection divided.* Aph. 44. Through Reasoning, &c., [which are its subdivisions,] Perfection [is eightfold].

a. That is to say: Perfection is of eight kinds, through its divisions, viz., Reasoning, &c. This aphorism, also, has been explained in a memorial verse,<sup>3</sup> [No 51<sup>4</sup>].

<sup>1</sup> इदं सूत्रं कारिकया व्याख्यातम् ॥

<sup>2</sup> Quoted below, from the *Sāṅkhya-kārikā*, with Mr. John Davies's translation:

आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकाल-  
भाग्याख्याः ।  
बाह्या विषयोपरमात्मञ्च नव तुष्टयोऽभि-  
मताः ॥

'Nine varieties of acquiescence are set forth; four internal, named from Nature, means, time, and fortune; five external, relating to abstinence from objects of sense.' *Ed.*

<sup>3</sup> ऊहादिभेदैः सिद्धिरष्टधा भवतीत्यर्थः । इद-  
मपि सूत्रं कारिकया व्याख्यातम् ॥

<sup>4</sup> Here appended, with Mr. Davies's translation:

ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।  
दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥

'The eight perfections (or means of acquiring perfection) are reasoning (*ūha*), word or oral instruction (*śabda*), study or reading (*adhyā-*

b. But then, how is it said that Perfection consists only of 'Reasoning, &c.,' seeing that it is determined, in all the Institutes, that the eight Perfections, viz., [the capacity of assuming] atomic bulk, &c., result from recitations, austerity, meditation, &c.? To this he replies :<sup>1</sup>

## नेतरादितरहानेन विना ॥ ४५ ॥

*The enumeration defended.*

*Aph. 45.* Not from any other [than what we have just stated does real Perfection arise; because what does arise therefrom, e.g., from austerities, is] without abandonment of something else, [viz., Misconception].

a. 'From any other,' i. e., from anything different from the pentad, 'Reasoning, &c.,' e. g., from Austerity, &c., there is no real Perfection. Why? 'Without abandonment of something else;' i. e., because *that* Perfection [which you choose to call such] takes place positively without abandonment of something else, i. e., of Misconception: therefore [*that* Perception], since it is no antagonist to mundane existence, is only a *semblance* of a Perfection, and not a real Perfection: such is the meaning.<sup>2</sup>

*yana*), the suppression of the three kinds of pain, acquisition of friends, and liberality (*dāna*). The three fore-mentioned (conditions) are checks to perfection.' *Ed.*

<sup>1</sup> ननूहादिभिरेव कथं सिद्धिं च्यते मन्त्रतपःस-  
माध्यादिभिरपि सिद्धिः सर्वशास्त्रसिद्धिना-  
दिति तच्चाह ॥

<sup>2</sup> इतरादूहनादिपञ्चकभिन्नात्तपश्चादेस्तास्विकी  
न सिद्धिः । कुतः । इतरहानेन विना यतः सा

b. Now the individuated creation, which was mentioned concisely in the assertion, 'There is distinction of individuals through diversity of desert,' [§ 10], is set forth diffusely :<sup>1</sup>

## दैवादिप्रभेदा ॥ ४६ ॥

*The creation viewed in its parts.*

*Aph. 46.* [The creation is that] of which the subdivisions are the demons, &c.

a. Supply, such is that creation, of which 'the subdivisions,' the included divisions, are the demons, &c. This is explained in a memorial verse,<sup>2</sup> [No. 53<sup>3</sup>].

सिद्धिरितरस्य विपर्ययस्य हानं विनैव भवत्यतः  
संसारापरिपन्थित्वात्सा सिद्धाभास एव नतु ता-  
त्त्विकी सिद्धिरित्यर्थः ॥

<sup>1</sup> साम्प्रतं व्यक्तिभेदः कर्मविशेषादिति संक्षेपा-  
दुक्ता व्यष्टिसृष्टिर्विस्तरतः प्रतिपाद्यते ॥

<sup>2</sup> दैवादिः प्रभेदोऽवान्तरभेदो यस्याः सा तथा  
सृष्टिरिति शेषः । तदेतत्कारिकया व्याख्यातम् ॥

<sup>3</sup> It here follows, with the translation of Mr. Davies :

अष्टविकल्पो दैवस्तैर्यग्योनश्च पञ्चधा भवति ।  
मानुषश्चैकविधः समासतो भौतिकः सर्गः ॥

'The divine class has eight varieties; the animal, five. Mankind is single in its class. This is, in summary, the world (*sarga*, emanation,) of living things.' *Ed.*

b. He states that the aforesaid subdivided creation, also, is for the sake of Soul :<sup>1</sup>

**आब्रह्मस्तम्बपर्यन्तं तत्कृते सृष्टिराविवेकात् ॥ ४७ ॥**

*This creation, also, for Soul's sake.*

*Aph. 47.* From Brahmá down to, a post, for its [Soul's,] sake is creation, till there be discrimination [between Soul and Nature].

a. He mentions, further, the division of the subdivided creation, in three aphorisms :<sup>2</sup>

**ऊर्ध्वं सत्त्वविशाला ॥ ४८ ॥**

*The celestial world.*

*Aph. 48.* Aloft, it [the creation,] abounds in [the quality of] Purity.

a. That is to say : 'aloft,' above the world of mortals, the creation has chiefly [the Quality of] Purity.<sup>3</sup>

**तमोविशाला मूलतः ॥ ४९ ॥**

*The infernal world.*

*Aph. 49.* Beneath, it [the creation,] abounds in Darkness.

a. 'Beneath,' that is to say, under the world of mortals.<sup>4</sup>

<sup>1</sup> अवान्तरसृष्टेरप्युक्तायाः पुरुषार्थत्वमाह ॥

<sup>2</sup> सृष्टिसृष्टावपि विभागमाह सूत्रत्रयेण ॥

<sup>3</sup> ऊर्ध्वं भूर्लोकदुपरि सृष्टिः सत्त्वाधिका भवतीत्यर्थः ॥

<sup>4</sup> 'मूलतो भूर्लोकादध इत्यर्थः ॥

## मध्ये रजेविशाल ॥ ५० ॥

*The world of mortals.* Aph. 50. In the midst, it [the creation,] abounds in Passion.

a. 'In the midst,' that is to say, in the world of mortals.<sup>1</sup>

b. But then, for what reason are there, from one single Nature, creations diverse in having, affluently, purity and the rest? With reference to this, he says:<sup>2</sup>

## कर्मवैचित्र्यात्प्रधानचेष्टा गर्भदासवत् ॥ ५१ ॥

*Why Nature operates diversely.* Aph. 51. By reason of diversity of desert is Nature's [diverse] behaviour; like a born-slave.

a. Just by reason of diverse desert is the behaviour of Nature, as asserted, in the shape of diversity of operation. An illustration of the diversity is [offered in the example], 'like a born-slave.' That is to say: as, of him who is a slave from the embryo-state upwards, there are, through the aptitude arising from the habit<sup>3</sup> of being a dependant, various sorts of behaviour, i. e., of service, for the sake of his master, so<sup>4</sup> [does Nature serve Soul in various ways].

<sup>1</sup> मध्ये भूर्लोक इत्यर्थः ॥

<sup>2</sup> नन्वेकस्या एव प्रकृतेः केन निमित्तेन सत्त्वा-  
दिविशालाया विचित्राः सृष्टय इत्याकाङ्क्षया-  
माह ॥

<sup>3</sup> Vāsana. Vide supra, p. 29, note 2. Ed.

<sup>4</sup> विचित्रकर्मनिमित्तादेव यथोक्ता प्रधानस्य



b. But then, if the creation aloft is abundant in Purity [the element of joy], since Soul's object is really thereby effected, what need is there of *Liberation*? To this he replies :<sup>1</sup>

आत्तिस्तचाप्युत्तरोत्तरयोनियोगाद्वेयः ॥ ५२ ॥

*Why Heaven is to be shunned.* *Aph. 52.* Even there there is return [to miserable states of existence]: it is to be shunned, by reason of the successive subjections to birth, [from which the inhabitants of Heaven enjoy no immunity].

a. Moreover :<sup>2</sup>

समानं<sup>3</sup> जरामरणादिजं दुःखम्<sup>4</sup> ॥ ५३ ॥

*Transitoriness of heavenly bliss.* *Aph. 53.* Alike [belongs to all] the sorrow produced by decay and death.

चेष्टा कार्यवैचित्र्यरूपा भवति । वैचित्र्ये दृष्टान्तो गर्भदासवदिति । यथा गर्भावस्थामारभ्य यो दासस्तस्य भृत्यवासनापाटवेन नानाप्रकारा चेष्टा परिचर्या स्वाम्यर्थे भवति तद्वदित्यर्थः ॥

<sup>1</sup> ननु चेदूर्ध्वं सच्चविशाला सृष्टिरस्ति तर्हि तत एव कृतार्थत्वात्पुरुषस्य किं मोक्षेणेति । तच्चाह ॥

<sup>2</sup> किं च ॥

3. Vedānti Mahādeva has, instead of समानं, सर्वत्र. *Ed.*

4 Nāgeśa, according to my sole MS., has जरामरणादिदुःखम्. *Ed.*

a. Common to all alike, those that are aloft and those beneath, beginning with Brahmá and ending with a stock, is the 'sorrow produced by decay and death'; therefore, moreover, it [heaven,] is to be shunned: such is the meaning.<sup>1</sup>

b. What need of more? The end is not effected by absorption into the cause, either; as he tells us:<sup>2</sup>

न का लयात्कृतकृत्यता मग्नवदुत्थानात् ॥ ५४ ॥

*Absorption into Nature ineffectual.*

*Aph. 54.* Not by absorption into the cause is there accomplishment of the end; because, as in the case of one who has dived, there is a rising again.

a. In the absence of knowledge of the distinction [between Soul and Nature], when indifference towards Mind, &c., has resulted from worship of Nature, then absorption into Nature takes place; for it is declared: 'Through Dispassion there is absorption into Nature.' Even through this, i.e., the absorption into the cause, the end is not gained; 'because there is a rising again; as in the case of one who has dived.' As a man who has dived under water rises again, exactly so do Souls which have been absorbed into Nature reappear, [at the commencement of a new annus magnus], in the condition of Lords; because it is

<sup>1</sup> ऊर्ध्वाधोगतानां ब्रह्मादिस्थावरान्तानां सर्वेषामेव जरामरणादिजं दुःखं साधारणमतोऽपि हेय इत्यर्थः ॥

<sup>2</sup> किं बहुना । कारणे लयादपि न कृतकृत्यतेत्याह ॥

impossible that one's Faults should be consumed, without a familiarity with the distinction [between Soul and Nature], in consequence of the reappearance of Passion, by reason of the non-destruction of habits,<sup>1</sup> &c.: such is the meaning.<sup>2</sup>

b. But then, the cause is not by any one caused to act. Being independent, then, why does she [Nature,] make that grief-occasioning resurrection of her own worshipper? To this he replies:<sup>3</sup>

अकार्यत्वेऽपि तद्योगः पारवश्यात् ॥ ५५ ॥

*Nature free to act,  
yet guided by an end.*

*Aph. 55.* Though she be not constrained to act, yet this is fitting; because of her being devoted to another.

<sup>1</sup> To render *sanskāra*. *Ed.*

<sup>2</sup> 'विवेकज्ञानाभावे यदा महदादिषु वैराग्यं प्रकृत्युपासनया भवति तदा प्रकृतौ लयो भवति वैराग्यात्प्रकृतिलय इति वचनात् । तस्मात्कारणलयादपि न कृतकृत्यतास्ति मग्नवदुत्थानात् । यथा जले मग्नः पुरुषः पुनरुत्तिष्ठत्येवमेव प्रकृति-लीनाः पुरुषा ईश्वरभावेन पुनराविर्भवन्ति संस्कारादेरक्षयेण पुनरागाभिद्यक्तेर्विवेकख्यातिं विना दोषदाहानुपपत्तेरित्यर्थः ॥

<sup>3</sup> ननु कारणं केनापि न कार्यते । अतः सा स्वतन्त्रा कथं स्वोपासकस्य दुःखनिदानमुत्थानं पुनः करोति । तच्चाह ॥

a. Though Nature is 'not constrained to act,' not instigated, not subject to the will of another, yet 'this is fitting;' it is proper that he who is absorbed in her should rise again. Why? 'Because of her being devoted to another;' i. e., because she seeks Soul's end. The meaning is, that he who is absorbed in her is again raised up, by Nature, for the sake of Soul's end, which consists in knowledge of the distinction [between Nature and Soul]. And Soul's end, and the like, are not *constrainers* of Nature, but occasions for the energizing of her whose very being is to energize; so that there is nothing detracted from her independence.<sup>1</sup>

b. He mentions, further, a proof that Soul rises from absorption into Nature:<sup>2</sup>

स हि सर्ववित्सर्वकर्ता ॥ ५६ ॥

*The gain of absorption  
into Nature.*

Aph. 56. [He who is absorbed into Nature must rise again;] for he becomes omniscient and omnipotent [in a subsequent creation].

<sup>1</sup> प्रकृतेरकार्यत्वेऽप्यप्रेर्यत्वेऽप्यन्येच्छानधीनत्वेऽपि  
तद्योगः पुनर्न्यानीचित्यं तल्लीनस्य । कुतः ।  
पारवश्यात्पुरुषार्थतन्त्रत्वात् । विवेकख्यातिरूप-  
पुष्पायवशेन प्रकृत्या पुनरुत्थाप्यते स्वलीन इ-  
त्यर्थः । पुनरुत्थाप्यत्वाच्च प्रकृतेर्न प्रेरकाः किं तु  
प्रवृत्तिस्वभावायाः प्रवृत्तौ निमित्तानीति न स्वा-  
तन्त्र्यक्षतिः ॥

<sup>2</sup> प्रवृत्तितयात्पुरुषस्योत्थाने प्रमाणमप्याह ॥

a. For 'he,' viz., he who, in a previous creation, was absorbed into the Cause, in a subsequent creation becomes 'omniscient and omnipotent;' the Lord, the First Spirit.<sup>1</sup>

b. But then, if that be so, it is impossible to deny<sup>2</sup> a Lord, [which, nevertheless, the *Sámkhyas* seem to do]. To this he replies:<sup>3</sup>

### ईदृशेश्वरसिद्धिः सिद्धा ॥ ५७ ॥

*In what sense there is a Lord.*

*Aph. 57. The existence of such a Lord is a settled point.*

a. It is quite agreed, by all, that there is an emergent Lord, he who had been absorbed into Nature; for the ground of dispute [between *Sámkhyas* and the rest,] is altogether about an *eternal* Lord: such is the meaning.<sup>4</sup>

b. He expounds diffusely the motive for Nature's creating, which was mentioned only indicatorily in the first aphorism of the Second Book:<sup>5</sup>

<sup>1</sup> स हि पूर्वसर्गे कारणलीनः सर्गान्तरे सर्ववि-  
त्सर्वकर्तेश्वर आदिपुरुषो भवति ॥

<sup>2</sup> *Pratishedha*, on which *vide supra*, p. 112, note 3. *Ed.*

<sup>3</sup> न न्वेवमीश्वरप्रतिषेधानुपपत्तिः । तच्चाह ॥

<sup>4</sup> प्रकृतिलीनस्य जन्येश्वरस्य सिद्धिः सर्वसंमतैव  
नित्येश्वरस्यैव विवादास्पदत्वादित्यर्थः ॥

<sup>5</sup> प्रधानसृष्टेः प्रयोजनं द्वितीयाद्याद्यात्सूत्रे  
दिङ्मात्रेणोक्तं । स्तरतः प्रतिपादयति ॥

प्रधानसृष्टिः परार्थं स्वतोऽप्यभोकृत्वादुष्टकुलमवह-  
नवत् ॥ ५८ ॥

*Nature's disinterested-  
ness.*

*Aph. 58.* Nature's creating is for the sake of another, though it be spontaneous ;—for she is not the experiencer ;—like a cart's carrying saffron [for the sake of its master].

*a.* But then, it is quite impossible that Nature, being unintelligent, should be, spontaneously, a creator ; for we see that a cart, or the like, operates only by reason of the efforts of another. To this he replies:<sup>1</sup>

अचेतनत्वेऽपि क्षीरवच्चेष्टितं प्रधानस्य ॥ ५९ ॥

*Nature's spontaneous  
action illustrated.*

*Aph. 59.* Though she be unintelligent, yet Nature acts ; as is the case with milk.

*a.* That is to say : as milk, without reference to men's efforts, quite of itself changes into the form of curd, so Nature, although she be unintelligent, changes into the form of Mind, &c., even without the efforts of any other.<sup>2</sup>

<sup>1</sup> ननु प्रधानस्याचेतनस्य स्वतः स्रष्टृत्वमेव नो-  
पपद्यते रथादेः परप्रयत्नेनैव प्रवृत्तिदर्शनादिति ।  
तच्चाह ॥

<sup>2</sup> यथा क्षीरं पुरुषप्रयत्ननैरपेक्ष्येण स्वयमेव  
दधिरूपेण परिणमत एवमचेतनत्वेऽपि परप्रयत्नं

b. This is not rendered tautological by this aphorism, 'As the cow for the calf,' [Book II., § 37] ; because there the question was only of the operation of *instruments*, and because cows *are* intelligent.<sup>1</sup>

c. By means of the exhibition of another illustration, he mentions the cause of the thing asserted as aforesaid :<sup>2</sup>

कर्मवदृष्टेर्वा कालादेः<sup>3</sup> ॥ ६० ॥

*Another illustration.* Aph. 60. Or as is the case with the acts [or on-goings]—for we see them—of Time, &c.

a. Or as is the case with the acts [or on-goings,] of Time, &c., the spontaneous action of Nature is proved from what is seen. The action of Time, for example, takes place quite spontaneously, in the shape of one season's now departing and another's coming on : let the behaviour of Nature, also, be thus ; for the supposition conforms to observed facts : such is the meaning.<sup>4</sup>

विनापि महदादिरूपपरिणामः प्रधानस्य भवती-  
त्यर्थः ॥

<sup>1</sup> धेनुवत्सायेत्यनेन सूत्रेणास्य न पौनरुक्त्यं  
तच्च करणप्रवृत्तेरेव विचारितत्वाच्चेनूनां चेतन-  
त्वाच्चेति ॥

<sup>2</sup> दृष्टान्तान्तरप्रदर्शनादपूर्वकमुक्तार्थहेतुमाह ॥

<sup>3</sup> One of my MSS. of Aniruddha has कालादेव. Ed.

<sup>4</sup> कालादेः कर्मवद्वा स्वतः प्रधानस्य चेष्टितं

b. But, still, a senseless Nature would never energize, or would energize the wrong way; because of there being [in her case,] no such communing as, 'This is my means of producing experience, &c.' To this he replies :<sup>1</sup>

**स्वभावाच्चेष्टितमनभिसंधानाद्भृत्यवत् ॥ ६१ ॥**

*Nature acts from habit.*

*Aph. 61.* From her own nature she acts, not from thought; like a servant.

a. That is to say : as, in the case of an excellent servant, naturally, just from habit,<sup>2</sup> the appointed and necessary service of the master is engaged in, and not with a view to his own enjoyment, just so does Nature energize from habit alone.<sup>3</sup>

सिध्यति दृष्टत्वात् । अथैको गच्छत्युत्तरितश्च प्रवर्तत इत्यादिरूपं कालादिकर्म स्वत एव भवत्येवं प्रधानस्यापि चेष्टा स्यात्कल्पनाया दृष्टानुसारिवादित्यर्थः ॥

<sup>1</sup> ननु तथापि ममेदं भोगादिसाधनमिति प्रति-संधानाभावान्मूढायाः प्रकृतेः कदाचित्प्रवृत्तिरपि न स्याद्विपरीता च प्रवृत्तिः स्यात् । तच्चाह ॥

<sup>2</sup> As here, so again just below, this word renders *sanskāra*. *Ed.*

<sup>3</sup> यथा प्रकृष्टभृत्यस्य स्वभावात्संस्कारादेव प्रतियोगितावश्यकी च स्वामिसेवा प्रवर्तते नतु स्वभोगाभिप्रायेण तथैव प्रकृतेश्चेष्टितं संस्कारादेवेत्यर्थः ॥



## कर्माकुष्टेर्वानादितः<sup>1</sup> ॥ ६२ ॥

*Or through the influence of Desert.*

*Aph. 62. Or from attraction by Deserts, which have been from eternity.*

*a.* Here the word 'or' is for connecting [this aphorism with the preceding one]. Since Desert has been from eternity, therefore, moreover, through attraction by Deserts, the energizing of Nature is necessary and rightly distributed :<sup>2</sup> such is the meaning.<sup>3</sup>

*b.* It being thus settled, then, that Nature is creative for the sake of another, he tells us, in the following section,<sup>4</sup> that, on the completion of that other's purpose, Liberation takes place through Nature's quite spontaneously ceasing to act :<sup>5</sup>

## विविक्तबोधात्सृष्टिनिवृत्तिः प्रधानस्य सूद्व- त्पाके ॥ ६३ ॥

<sup>1</sup> Aniruddha inserts अपि after वा. *Ed.*

<sup>2</sup> वाशब्देऽपि समुच्चये । यतः कर्मानाद्यतः कर्मभिराकर्षणादपि प्रधानस्यावश्यकी व्यवस्थिता च प्रवृत्तिरित्यर्थः ॥

<sup>3</sup> See the *Rational Refutation*, &c., p. 36. *Ed.*

<sup>4</sup> Read, instead of 'in the following section,' 'by an enunciation.' *Ed.*

<sup>5</sup> तदेवं प्रधानस्य परार्थतः स्रष्टृत्वे सिद्धे परप्रयोजनसमाप्तिं स्वत एव प्रधाननिवृत्त्या मोक्षः सिध्यतीत्या । प्रघट्टकेन ॥

*Nature desists when  
the end is gained.*

*Aph. 63.* From discriminative knowledge there is a cessation of Nature's creating; as is the case with a cook, when the cooking has been performed.

a. When Soul's aim has been accomplished, by means of indifference to all else, through discriminative knowledge of Soul, Nature's creating ceases; as, when the cooking is completed, the labour of the cook ceases: such is the meaning.<sup>1</sup>

b. But, at that rate, since Nature's creating ceases through the production of discriminative knowledge in the case of a single Soul, we should find *all* liberated. To this he replies: <sup>2</sup>

इतर इत वत्तद्दोषात्<sup>3</sup> ॥ ६४ ॥

*Liberation of one in-  
volves not that of all.*

*Aph. 64.* Another remains like another, through her fault.

a. But 'another,' i. e., one *devoid* of discriminative knowledge, remains 'like another,' i. e., just like one bound by

<sup>1</sup> विविक्तपुरुषज्ञानात्परवैराग्येण पुरुषार्थस-  
माप्ता प्रधानस्य सृष्टिर्निवर्तते यथा पाके निष्पन्ने  
पाचकस्य व्यापारो निवर्तत इत्यर्थः ॥

<sup>2</sup> नन्वेवमेव, पुरुषस्योपाधौ विवेकज्ञानोत्पत्त्या  
प्रकृतेः सृष्टिनिवृत्तौ सर्वमुक्तिप्रसङ्ग इति । तच्चाह ॥

<sup>3</sup> Aniruddha's lecture of this Aphorism is: इतर इतरत्तद्दो-  
षात् । *Ed.*

Nature. Why? 'Through her fault,' i.e., through the fault which may be described as her not accomplishing that soul's aim: such is the meaning.<sup>1</sup>

b. He mentions the fruit of Nature's ceasing to act:<sup>2</sup>

द्वयोरेकतरस्य वैदासीन्यमपवर्गः ॥ ६५ ॥ .

*Liberation consists of what.* Aph. 65. [The fruit of Nature's ceasing to act], the solitariness of both [Nature and Soul], or [which comes to the same thing,] of either, is liberation.

a. 'Of both,' i.e., of Nature and Soul, the 'solitariness,' i.e., the being alone, the mutual disjunction, in short, this is liberation.<sup>3</sup>

b. But then, how would Nature, having attained indifference, through the mood in the shape of discrimination, on the liberation of a single Soul, again engage in creation, for the sake of another Soul? And you are not to say that this is no objection, because Nature consists of different portions, [it is not *another* Nature, but the same]; because we see, that, even out of the [mortal] constituents of the

<sup>1</sup> इतरस्तु विविक्तबोधरहित इतरवद्ब्रह्मवदेव प्रकृत्या तिष्ठति । कुतः । तद्दोषात्तस्य प्रधानस्यैव तत्पुरुषार्थासमापनाख्यदोषादित्यर्थः ॥

<sup>2</sup> सृष्टिनिवृत्तेः फलमाह ॥

<sup>3</sup> द्वयोः प्रधानपुरुषयोरेवैदासीन्यमेकाकिता प-  
रस्मात् योग इति यावत्तोऽपवर्गः ॥

iberated person, viz., his dust, &c., things are created for  
he experience of another. To this he replies :<sup>1</sup>

अन्यसृष्ट्युपरागेऽपि न<sup>2</sup> विरज्यते<sup>3</sup> प्रबुद्धरज्जुतत्त्व-  
‘स्यैवोरगः’<sup>5</sup> ॥ ६६ ॥

<sup>1</sup> नन्वेकपु. षमुक्तावेव विवेकाकारवृत्त्या वि-  
रक्ता प्रकृतिः कथमन्यपुरुषार्थं पुनः सृष्टौ प्रवर्त-  
ताम् । न च प्रकृतेरंशभेदान्नैष दोष इति वाच्यं  
मुक्तपुरुषोपकरणैरपि पृथिव्यादिभिरन्यस्य भोग्य-  
सृष्टिदर्शनादिति । तच्चाह ॥

<sup>2</sup> Nágeśa has अन्यसृष्ट्युपरागान्न. *Ed.*

<sup>3</sup> Vijnána's genuine reading seems to be विरतोऽ. His com-  
ment, however, recognizes also विरज्यतेऽ, the reading of Ani-  
ruddha. One MS. of his work which has been consulted has, like  
Vedánti Mahádeva, विरमतेऽ. Nágeśa has निवर्ततेऽ. *Ed.*

<sup>4</sup> -स्यै०, instead of -स्ये०, appears to have very little good  
warrant; and Dr. Ballantyne, indeed, translates इव, not एव. *Ed.*

<sup>5</sup> Of this Aphorism, and of the comment on it, MSS. of Vijnána's  
treatise afford a much better text than that here reprinted. In one  
of its more approved forms, that which Vijnána seems to elect, the  
original enunciation runs thus : अन्यसृष्ट्युपरागेऽपि न वि-

रतोऽप्रबुद्धरज्जुतत्त्वस्यैवोरगः । ‘Furthermore, she [Na-  
ture,] does not give over effecting creation, with reference to another,  
[i. e., another soul than that of the spiritual sage, though she creates  
for such a sage no longer; and she acts, in so doing,] analogously to  
a snake, with reference to him who is unenlightened as to the real

*How Nature affects one, and not another.*

*Aph. 66.* Moreover, [when Nature has left off distressing the emancipated,] she does not desist, in regard to her creative influence on another; as is the case with the snake, [which ceases to be a terror,] in respect of him who is aware of the truth in regard to the rope [which another mistakes for a snake].

*a.* Nature, though, in respect of one Soul, she have desisted, in consequence of discriminative knowledge, does not desist as regards her creative influence on another Soul, but *does* create in respect of *that* one; as the snake [so to speak,] does not produce fear, &c., in the case of him who is aware of the truth in regard to the rope, but *does* produce it, in respect of him who is ignorant [that what

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character of the rope' [which is mistaken for it; this illusory snake keeping him constantly in a state of alarm, though it ceases to affect him who has discovered that it is nothing more formidable than a yard or two of twisted hemp]. More closely, so far as regards the construction of the original: 'Furthermore, in like manner as a snake goes on influencing him who . . . . [Nature persists] in effecting creation,' &c.

That *uparāga*, as embodied in the expression *srishtyuparāga*, signifies 'causing,' 'effecting,' is the view of both Aniruddha and Vedānti Mahādeva, who define it by *karana*.

The Aphorism in question, mainly as just exhibited, together with preferable deviations from the comment as given by Dr. Ballantyne, will be found at p. 13 of the variants appended to my edition of the *Sāṅkhya-pravachana-bhāṣya*. Nāgeśa, following Vijnāna very

closely, explains the Aphorism as follows: यथा प्रबुद्धरज्जुतत्त्वं प्रति निवृत्तोऽप्यहिरप्रबुद्धरज्जुतत्त्वस्य भयादिसृष्ट्युपरागाच्च निवर्तते तथा ज्ञानिनं प्रति निवृत्तापि प्रकृतिरन्यं प्रति सृष्टौ प्रवर्तते इत्यर्थः । Ed.

ie looks upon is a rope, and not a snake]: such is the meaning. And Nature is likened to a snake, because of her disguising Soul, which is likened to a rope. Certain unintelligent persons, calling themselves *Vedāntīs*, having quite failed to understand that such is the drift of such examples as those of the rope, the snake, &c., suppose that Nature is an absolute nothing, or something merely maginary. The matters of Scripture and of the legal institutes are to be *elucidated* by means of this [or that] example offered by the *Sāṅkhyas*, who assert the reality of Nature: it is not the case that the matter is simply *established* to be as is the example;<sup>1</sup> [the analogy of which is not to be overstrained, as if the cases were parallel throughout].

### कर्मनिमित्तयोगाच्च ॥ ६७ ॥

<sup>1</sup> एकस्मिन्पुरुषे विविक्तबोधाद्विरक्तेमपि प्रधानं नान्यस्मिन्पुरुषे सृष्ट्युपरागाय विरक्तं भवति किं तु तं प्रति सृजत्येव यथा प्रबुद्धरज्जुतत्त्वस्यैवारगो भयादिकं न जनयति मूढं प्रति तु जनयत्येवेत्यर्थः । उ गतुल्यत्वं च प्रधानस्य रज्जुतुल्ये पुरुषे समारोपणादिति । एवंविधं रज्जुसर्पादिदृष्टान्तानामाशयमबुद्धेर्बाधुः केचिद्वेदान्तिब्रुवाः प्रकृतेरत्यन्ततुच्छत्वं मनोमात्रत्वं वा तुलयन्ति । एतेन प्रकृतिसत्यतावादिसाङ्ख्योक्तदृष्टान्तेन श्रुतिस्मृत्यर्था बोधनीया न केवलं दृष्टान्तवस्त्वेनायमर्थः सिध्यति ॥

*Another consideration  
why Nature should act.*

*Aph. 67.* And from connexion with Desert, which is the cause.

a. 'Desert,' which is the cause of creation, in consequence of the conjunction of this, also, she creates, for the sake of another Soul [than the emancipated one]: such is the meaning.<sup>1</sup>

b. But then, since all Souls are alike indifferent, inasmuch as they do not desire [Nature's interference], what is it that here determines Nature to act only in regard to this one, and to desist in regard to that one? And *Desert* is not the determiner; because here, too, there is nothing to determine of which Soul what is the Desert; [Desert being inferrible only from, and, therefore, not cognizable antecedently to, its *fruits*]. To this he replies:<sup>2</sup>

नैरपेक्ष्येऽपि प्रकृत्युपकारेऽविवेको निमि-  
त्तम् ॥ ६८ ॥

*Nature's selection how  
determined.*

*Aph. 68.* Though there is [on Soul's part, this] indifference, yet want of discrimination is the cause of Nature's service.

<sup>1</sup> सृष्टौ निमित्तं यत्कर्म तस्य संबन्धादप्यन्यपुरुषार्थं सृजतीत्यर्थः ॥

<sup>2</sup> ननु सर्वेषां पुरुषाणामप्रार्थकतया नैरपेक्ष्याविशेषेऽपि कंचित्प्रत्येव प्रधानं प्रवर्तते कंचित्प्रतिच निवर्तत इत्यत्र किं नियामकम् । न च कर्म नियामकं कस्य पुरुषस्य किं कर्मेत्यत्रापि नियामकभावादिति । तत्राह ॥

a. That is to say: although Souls *are* indifferent, yet Nature, just through [her own] non-discrimination, saying, 'This is my master,' 'This is I myself,' serves Souls, [towards their eventual emancipation], by creation, &c. And so, to what Soul, not having discriminated herself [therefrom], she has the habit<sup>1</sup> of showing herself, in respect just of that one does Nature energize; and this it is that determines her: such is the import.<sup>2</sup>

b. Since it is her *nature* to energize, how can she desist, even when discrimination has taken place? To this he replies:<sup>3</sup>

नर्तकीवत्प्रवृत्तस्यापि निवृत्तिश्चारितार्थ्यात् ॥ ६९ ॥

*Nature energizes only till the end is attained.*

*Aph. 69.* Like a dancer does she, though she had been energizing, desist; because of the end's having been attained.

a. Nature's disposition to energize is only for the sake of Soul, and not universally. Therefore is it fitting that

<sup>1</sup> *Vásand.* *Vide supra*, p. 29, note 2. *Ed.*

<sup>2</sup> पुरुषाणां नैरपेक्ष्यऽप्ययं मे स्वाम्ययमेवाह-  
मित्यविवेकादेव प्रकृतिः सृष्ट्यादिभिः पुरुषानुप-  
करोतीत्यर्थः । तथा च यस्मै पुरुषायात्मानमवि-  
विच्य दर्शयितुं वासना वर्तते तं प्रत्येव प्रधानं  
प्रवर्तते इत्येव नियामकमिति भावः ॥

<sup>3</sup> प्रवृत्तिस्वभावत्वात्कथं विवेकेऽपि निवृत्तिरूप-  
पद्यताम् । तच्चाह ॥



Nature should desist, though she has been energizing, when the end has been attained, in the shape of the effectuation of Soul's aim ; as a dancer, who has been performing, with the view of exhibiting a dance to the spectators, desists, on the accomplishment of this : such is the meaning.<sup>1</sup>

b. He states another reason for the cessation :<sup>2</sup>

दोषबोधेऽपि नोपसर्पणं प्रधानस्य कुलवधू-  
वत् ॥ ७० ॥

*This illustrated.* *Aph. 70.* Moreover, when her fault is known, Nature does not approach [Soul]; like a woman of good family.

a. That is to say : Nature, moreover, ashamed at Soul's having seen her fault,—in her transformations, and her taking the shape of pain, &c.,—does not again approach Soul; 'like a woman of good family,' i.e.; as a [frail] woman of good family, ashamed at ascertaining that her fault

<sup>1</sup> पुरुषार्थमेव प्रधानस्य प्रवृत्तिस्वभावो नतु  
सामान्येन । अतः प्रवृत्तस्यापि प्रधानस्य पुरुषा-  
र्थसमाप्तिरूपे चरितार्थत्वे सति निवृत्तिर्युक्ता यथा  
परिषद्भ्यो नृत्यदर्शनार्थं प्रवृत्ताया नर्तक्यास्तत्तिष्ठौ  
निवृत्तिरित्यर्थः ॥

<sup>2</sup> निवृत्तौ हेत्वन्तरमा . ॥

has been seen by her husband, does not approach her husband.<sup>1 2</sup>

b. But then, if Nature's energizing be for the sake of Soul, Soul must be *altered* by Bondage and Liberation, [and not remain the unalterable entity which you allege it to be]. To this he replies:<sup>3</sup>

नैकान्ततो बन्धमोक्षौ पुरुषस्याविवेकादृते ॥ ७१ ॥

*Soul's relation to  
Bondage.*

*Aph. 71.* Bondage and Liberation do not actually belong to Soul, [and would not even appear to do so,] but for non-discrimination.

a. Bondage and Liberation, consisting in the conjunction of Pain, and its disjunction, do not 'actually,' i. e., really, belong to Soul; but, in the way mentioned in the fourth aphorism, they result only from non-discrimination: such is the meaning.<sup>4</sup>

<sup>1</sup> पुरुषेण परिणामित्वदुःखात्मकत्वादिदोषदर्शनादपि लज्जितायाः प्रकृतेः पुनर्न पुरुषं प्रत्युप-सर्पणं कुलवधूवद्यथा स्वामिना मे दोषो दृष्ट इत्यवधारणेन लज्जिता कुलवधूर्न स्वामिनमुप-सर्पति तद्वदित्यर्थः ॥

<sup>2</sup> See the *Rational Refutation*, &c., p. 61.

<sup>3</sup> ननु पुरुषार्थं चेत्प्रधानप्रवृत्तिस्तर्हि बन्धमोक्षाभ्यां पुरुषस्य परिणामापत्तिरिति । तथाह ॥

<sup>4</sup> दुःखयोगवियोगरूपौ बन्धमोक्षौ पुरुषस्य नै-

b. But, in reality, Bondage and Liberation, as declared, belong to Nature alone : so he asserts :<sup>1</sup>

प्रकृते । अस्यात्ससङ्गत्वात्पशुवत् ॥ ७२ ॥

*Bondage is really Nature's.*

*Aph. 72. They really belong to Nature, through consociation ; like a beast.*

a. Bondage and Liberation, through Pain, really belong to Nature,<sup>2</sup> 'through consociation,' i. e., through her being hampered by the habits, &c., which are the causes of Pain ; as a beast, through its being hampered by a rope, experiences Bondage and Liberation : such is the meaning.<sup>3</sup>

b. Here, by what causes is there Bondage ? Or by what is there Liberation ? To this he replies :<sup>4</sup>

कान्ततत्त्वतः किं तु चतुर्थसूचवक्ष्यमाणप्रकारेणाविवेकादेवेत्यर्थः ॥

<sup>1</sup> परमार्थतस्तु यथोक्तौ बन्धमोक्षौ प्रकृतेरेवेत्याह ॥

<sup>2</sup> Read : 'Bondage and Liberation belong to Nature alone ; because to it, in truth, belongs misery.' *Ed.*

<sup>3</sup> प्रकृतेरेव तत्त्वतो दुःखेन बन्धमोक्षौ ससङ्गत्वाद्दुःखसाधनैर्धर्मादिभिर्लिप्तत्वाद्यथा पशू रज्ज्वाल्लिप्ततया बन्धमोक्षभागी तद्वदित्यर्थः ॥

<sup>4</sup> तच्च कैः साधनैर्बन्धः कैर्वा मोक्ष इत्याकाङ्क्षा यामाह ॥

रूपैः सप्तभिरात्मानं बध्नाति प्रधानं<sup>1</sup> कोशकारव-  
द्विमोचयत्येकरूपेण<sup>2</sup> ॥ ७३ ॥

*How Nature binds  
and liberates herself.*

*Aph. 73.* In seven ways does Nature bind herself; like the silk-worm: in one way does she liberate herself.

*a.* By Merit, Dispassion, Supernatural Power, Demerit, Ignorance, Non-dispassion, and Want of Power, viz., by habits, causes of Pain, in the shape of these seven, 'does Nature bind herself' with Pain; 'like the silk-worm;' i. e., as the worm that makes the cocoon binds itself by means of the dwelling which itself constructs. And that same Nature liberates herself from Pain 'in one way,' i. e., by Knowledge alone: such is the meaning.<sup>3</sup>

*b.* But then, that which you assert, viz., that Bondage and Liberation result from Non-discrimination alone, is improper; because Non-discrimination can neither be

<sup>1</sup> Nāgēsa has कोशकारवन्मो०. *Ed.*

<sup>2</sup> Aniruddha and Vedānti Mahādeva have -मोचयत्येकेन रूपेण. *Ed.*

<sup>3</sup> धर्मवैराग्यैश्वर्याधर्माज्ञानावैराग्यानैश्वर्यैः सप्तभि रूपैर्धर्मैर्दुःखहेतुभिः प्रकृतिरात्मानं दुःखेन बध्नाति कोशकारवत्कोशकारकृमिर्यथा स्वनिर्मितेनावासेनात्मानं बध्नाति तद्वत् । सैव च प्रकृतिरेकरूपेण ज्ञानेनैवात्मानं दुःखान्मोचयतीत्यर्थः ॥

quitted nor assumed, and because, in the world, Pain, and its negative, Pleasure, &c., can, themselves, be neither quitted nor assumed: otherwise, [if you still insist on retaining the opinion objected to], there is disparagement of sense-evidence. Having pondered this, he himself [not leaving it to a commentator,] explains what was asserted in the fourth aphorism :<sup>1</sup>

निमित्तत्वमविवेकस्य न दृष्टहानिः ॥ ७४ ॥

*An objection met.*

*Aph. 74.* Non-discrimination is the cause [not the thing itself]; [so that] there is no disparagement of sense-evidence.

a. What was asserted before was this, that Non-discrimination is only the *occasion* of Bondage and Liberation in souls, and not that Non-discrimination itself is these two; therefore 'there is no disparagement of sense-evidence;' [for, though we see that Pain and Pleasure cannot be directly assumed or quitted, yet we also see that causes of them *can* be assumed or quitted]: such is the meaning.<sup>2</sup>

<sup>1</sup> ननु बन्धमुक्ती अविवेकादिति यदुक्तं तदयु-  
क्तमविवेकस्याहेयानुपादेयत्वाल्लोके दुःखस्य तद-  
भावमुखादेरेव च स्वतो हेयोपादेयत्वादप्यथा दृष्ट-  
हानिरित्याशङ्क्य चतुर्थमूक्तं स्वयं विवृणोति ॥

<sup>2</sup> अविवेकस्य पुरुषेषु बन्धमोक्षनिमित्तत्वमेव  
पुरोक्तं न त्वविवेक एव ताविति नातो दृष्टहानि-  
रित्यर्थः ॥

b. He mentions, among the means conducive to Discrimination, Study, which is the essence of them :<sup>1</sup>

तत्त्वाभ्यासान्नेति नेतीति त्यागाद्विवेकसि-  
द्धिः ॥ ७५ ॥

*Means of Discrimination.*

*Aph. 75.* Discrimination is perfected through abandonment [of everything], expressed by a 'No, No,' through study of the [twenty-five] Principles.

a. Discrimination is effected through study of the Principles, in the shape of abandoning, by a 'No, No,' in regard to things unintelligent, ending with Nature, the conceit [that Nature, or any of her products, is Soul]. All the others [enumerated in the list of means] are only supplemental to Study : such is the meaning.<sup>2</sup>

b. He states a speciality in regard to the perfecting of Discrimination :<sup>3</sup>

अधिकारिप्रभेदान्न<sup>4</sup> नियमः ॥ ७६ ॥

<sup>1</sup> विवेकस्य निष्पत्त्युपायेषु सारभूतमभ्यास-  
माह ॥

<sup>2</sup> प्रकृतिपर्यन्तेषु जडेषु नेति नेतीत्यभिमान-  
त्यागरूपात्त्वाभ्यासाद्विवेकनिष्पत्तिर्भवति । इतर-  
त्सर्वमभ्यासस्याङ्गमात्रमित्यर्थः ॥

<sup>3</sup> विवेकसिद्धौ विशेषमाह ॥

<sup>4</sup> Vedānti Mahādeva has अधिकारप्रभेदान्न. *Ed.*

*The means not efficacious everywhere.*

*Aph. 76.* Through the difference of those competent [to engage in the matter at all], there is no necessity [that each and every one should at once be successful].

a. Since there is a division, among those competent, into the sluggish, &c., though study be made, there is no certainty that, in this very birth, Discrimination will be accomplished: such is the meaning. Therefore, every one should, by strenuousness in study, acquire for himself the highest degree of competency: such is the import.<sup>1</sup>

b. He states that Liberation takes place solely through the effecting of Discrimination, and not otherwise.<sup>2</sup>

**बाधितानुवृत्त्या मध्यविवेकतोऽप्युपभोगः ॥ ७७ ॥**

*Imperfect Discrimination inefficacious.*

*Aph. 77.* Since what [Pain] has been repelled returns again, there comes, even from medium [but imperfect,] Discrimination, experience, [which it is desired to get entirely rid of].

a. But sluggish Discrimination [lower even than the

**मन्दाद्यधिकारिभेदसत्त्वादभ्यासे क्रियमाणेऽप्यस्मिन्नेव जन्मनि विवेकनिष्पत्तिर्भवतीति नियमो नास्तीत्यर्थः । अत उत्तमाधिकारमभ्यासपाटवेनात्मनः संपादयेदिति भावः ॥**

**विवेकनिष्पत्त्यैव निस्तारो नान्यथेत्याह ॥**

<sup>1</sup> The reading of Aniruddha is बाधितानुवृत्तेर्मध्य०. *Ed.*

middling variety], antecedently to direct intuition, consists only of Hearing, Pondering, and Meditating : such is the division<sup>1</sup> [of Discrimination].

जावन्मुक्तश्च<sup>2</sup> ॥ ७८ ॥

*Of Liberation during life.*

*Aph. 78.* And he who, living, is liberated.

*a.* That is to say : he, also, who, while living, is liberated is just in the condition of medium Discrimination.<sup>3</sup>

*b.* He adduces evidence for there being some one liberated, though still living :<sup>4</sup>

उपदेशोपदेत्वात्तत्तिष्ठिः ॥ ७९ ॥

*Proof that this may be.*

*Aph. 79.* It is proved by the fact of instructed and instructor.

*a.* That is to say : it is proved that there are such as are liberated during life, by the mention, in the Institutes, on the subject of Discrimination,<sup>5</sup> of the relation of preceptor

<sup>1</sup> मन्दविवेकस्तु साक्षात्कारात्पूर्वं श्रवणमनन-  
ध्यानमात्ररूप इति विभागः ॥

<sup>2</sup> The च is omitted by Vedānti Mahādeva. *Ed.*

<sup>3</sup> जीवन्मुक्तोऽपि मध्यविवेकावस्थ एव भवती-  
त्यर्थः ॥

<sup>4</sup> जावन्मुक्ते प्रमाणमाह ॥

<sup>5</sup> This I have substituted for 'Liberation,' a mere oversight. *Ed.*



and pupil ; i. e., because it is only one liberated during life that can be an instructor<sup>1</sup> [in this matter].

अतिश्च<sup>2</sup> ॥ ८० ॥

*Further proof.*

*Aph.* 80. And there is Scripture.

a. There is also Scripture for there being persons liberated during life.<sup>3</sup>

b. But then, merely through hearing, too, one might become [qualified to be] an instructor. To this he replies :<sup>4</sup>

इतरथान्धपरंपरा ॥ ८१ ॥

*A suggestion repelled.*

*Aph.* 81. [And not through merely hearing is one qualified to become an instructor] : otherwise, there were blind tradition.

a. That is to say : otherwise, since even a person of sluggish Discrimination [but who, yet, had *heard*,] would be an instructor, we should have a blind handing down<sup>5</sup> [of doctrines which would speedily become corrupted or lost].

<sup>1</sup> शास्त्रेषु विवेकविषये गुरुशिष्यभावश्रवणा-  
जीवन्मुक्तसिद्धिरित्यर्थो जीवन्मुक्तस्यैवोपदेष्टृत्वसं-  
भवादिति ॥

<sup>2</sup> None of the commentators but Vijnána recognizes an Aphorism in these words ; and it is very doubtful whether even he does so. *Ed.*

<sup>3</sup> अतिरपि जीवन्मुक्तेऽस्ति ॥

<sup>4</sup> ननु श्रवणमात्रेणाप्युपदेष्टृत्वं स्यात् । तच्चाह ॥

<sup>5</sup> इतरथा मन्दविवेकस्याप्युपदेष्टृत्वेऽन्धपरंपरा-  
पत्तिरित्यर्थः ॥

δ. But then, when, through Knowledge, one's works [which are the cause of mundane existence,] have perished, how can there [still] be life? To this he replies :<sup>1</sup>

### चक्रभ्रमणवद्भूतशरीरः ॥ ८२ ॥

*How life is compatible  
with Liberation.*

*Aph. 82.* Possessed of a body, [the emancipated sage goes on living]; like the whirling of a wheel.

a. Even on the cessation of the action of the potter, the wheel, of itself, revolves for some time, in consequence of the motal inertia resulting from the previous action. So, after knowledge, though actions do not arise, yet, through the [self-continuant] action of antecedent acts, possessing an energizing body, he remains living, yet liberated;<sup>2</sup> [and, if he did not, but if every one who gained true knowledge were, on gaining it, to disappear, true knowledge would cease to be handed down orally; and Kapila, probably, did not contemplate books, or did not think these a secure depository of the doctrine]: such is the meaning.<sup>3</sup>

<sup>1</sup> ननु ज्ञानेन कर्मक्षये सति कथं जीवनं स्यात् ।  
तच्चाह ॥

<sup>2</sup> For another rendering, see the *Rational Refutation*, &c., p. 31. *Ed.*

<sup>3</sup> कुलालकर्मणि दृष्टावपि पूर्वकर्मवेगात्स्वयमेव कियत्कालं चक्रं भ्रमति । एवं ज्ञानोत्तरं कर्मानुत्पत्तावपि प्रारब्धकर्मवेगेन चेष्टमानं शरीरं धृत्वा जीवन्मुक्तस्तिष्ठतीत्यर्थः ॥

b. But then, since the continuance<sup>1</sup> of experience, &c., is put an end to by that 'Meditation with distinct recognition of the object,' which [see *Yoga Aphorisms*, Book I., § 17,<sup>2</sup>] is the cause of knowledge, how can one retain a body? To this he replies:<sup>3</sup>

## संस्कारलेशतस्तत्सिद्धिः ॥ ८३ ॥

*Difficulty of shuffling  
off this mortal coil.*

*Aph. 83.* This [retention of a body] is occasioned by the least vestige of impression.

a. That is to say: the retention of a body is caused by even the least remains of those impressions<sup>4</sup> of objects which are the causes of having a body.<sup>5</sup>

b. He recapitulates the sense of the declarations of the Institute:<sup>6</sup>

<sup>1</sup> *Vásand.* *Vide supra*, p. 29, note 2. *Ed.*

<sup>2</sup> Which here follows, with Dr. Ballantyne's translation: **वितर्कविचारानन्दास्मितानुगमात्संप्रज्ञातः ।** '[Meditation, of the kind called] that in which there is distinct recognition [arises, in its fourfold shape,] from the attendance of (1) argumentation (*vitarka*), (2) deliberation (*vichára*), (3) beatitude (*ánanda*), and (4) egotism (*asmitá*).'*Ed.*

<sup>3</sup> **ननु ज्ञानहेतुसंप्रज्ञातयोगेन भोगादिवास-  
नाक्षये कथं शरीरधारणम् । तच्चाह ॥**

<sup>4</sup> This is to render the technicality *sanskára*. *Ed.*

<sup>5</sup> **शरीरधारणहेतवो ये विषयसंस्कारास्तेषाम-  
ल्पावशेषात्तस्य शरीरधारणस्य सिद्धिरित्यर्थः ॥**

<sup>6</sup> **शस्त्रवाक्यार्थमुपसंहरति ॥**

विवेकान्निःशेषदुःखनिवृत्तौ कृतकृत्यता<sup>1</sup> नेतरा-  
नेतरात् ॥ ८४ ॥

*Recapitulation.*

*Aph.* 84. That which was to be done has been done, when entire Cessation of Pain has resulted from Discrimination ; not otherwise, not otherwise.

a. So much for the Third Book, on Dispassion.<sup>2</sup>

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<sup>1</sup> Vijnána, according to some copies of his work, has कृतकृत्यो, the preferable reading, and that of all the other commentators known to me. *Ed.*

<sup>2</sup> इति वैराग्याध्यायस्तृतीयः ॥

## BOOK IV.

Now, by means of a collection of narratives, recognized in the Institutes, the means of discriminative knowledge are to be displayed : so, for this purpose the Fourth Book is commenced.<sup>1</sup>

## राजपुत्रवत्त्वोपदेशात् ॥ १ ॥

*Soul set right by hearing the truth.*

*Aph. 1.* As in the case of the king's son, from instruction as to the truth [comes discrimination between Soul and Nature].

*a.* 'Discrimination' is supplied from the concluding aphorism of the preceding section. The meaning is: as, in the case of the king's son, discrimination is produced by instruction as to the truth. The story, here, is as follows: A certain king's son, in consequence of his being born under the [unlucky] star of the tenth portion<sup>2</sup> [of the twenty-seven portions into which the ecliptic is divided], having been expelled from his city, and reared by a certain forester, remains under the idea, that 'I am a forester.' Having learned that he is alive, a certain minister informs him: 'Thou art not a forester; thou art a king's son.'

<sup>1</sup> शास्त्रसिद्धाख्यायिकाजातमुखेनेदानीं विवेकज्ञानसाधनानि प्रदर्शनीयानीत्येतदर्थं चतुर्थ-  
ध्याय आरभ्यते ॥

<sup>2</sup> The Sanskrit yields 'under the star [named] Gaṇḍa.' *Ed.*

As he, immediately, having abandoned the idea of his being an outcast, betakes himself to his true royal state, saying, 'I am a *king*,' so, too, it [the Soul], in consequence of the instruction of some kind person, to the effect that 'Thou, who didst originate from the First Soul, which manifests itself merely as pure Thought, art [thyself,] a portion thereof,' having abandoned the idea of its being Nature [or of being something material or phenomenal], rests simply upon its own nature, saying, 'Since I am the son of Brahmá, I am, myself, Brahmá, and not something mundane, different therefrom : ' such is the meaning.<sup>1</sup>

b. He exhibits another story, to prove that even women,

<sup>1</sup> पूर्वपादशेषसूचस्थविवेकोऽनुवर्तते । राजपु-  
चस्येव तत्त्वोपदेशाद्विवेको जायत इत्यर्थः । अचे-  
यमाख्यायिका । कश्चिद्राजपुत्रो गरुडर्क्षजन्मना  
पुरान्निःसारितः शबरेण केनचित्सोषितोऽहं शबर  
इत्यभिमन्यमान आस्ते । तं जीवन्तं ज्ञात्वा कश्चि-  
दमात्यः प्रबोधयति न त्वं शबरो राजपुत्रोऽसी-  
ति । स यथा भूटित्येव चारुडालाभिमानं त्यक्त्वा  
तात्त्विकं राजभावमेवालम्बते राजाहमस्मीत्येव-  
मेकादिपुरुषात्परिपूर्णचिन्मात्रत्वेनाभिव्यक्तादुत्प-  
न्नस्त्वं तस्यांश इति कारुणिकोपदेशान्प्रकृत्यभिमानं  
त्यक्त्वा ब्रह्म-चत्वादहमपि ब्रह्मैव नतु तद्विलक्षणः  
संसारीत्येवं स्वस्वरूपमेवालम्बत इत्यर्थः ॥

*Śúdras*, &c., may gain the [one desirable] end, through a *Bráhmaṇ*, by hearing the instructions of a *Bráhmaṇ* :<sup>1</sup>

## पिशाचवदन्यार्थोपदेशेऽपि ॥ २ ॥

*Even when the instruction is not addressed to the hearer.*

*Aph. 2.* As in the case of the goblin, even when the instruction was for the sake of another, [the chance hearer may be benefited].

*a.* That is to say : though the instruction in regard to the truth was being delivered, by the venerable *Kṛishṇa*, for *Arjuna*'s benefit, knowledge of the distinction [between Soul and Nature] was produced in the case of a goblin standing near [and overhearing the discourse] : and so it may happen in the case of others, too.<sup>2</sup>

*b.* And, if knowledge is not produced from *once* instructing, then a repetition of the instruction is to be made ; to which effect he adduces another story :<sup>3</sup>

<sup>1</sup> स्त्रीशूद्रादयोऽपि ब्राह्मणेन ब्राह्मणस्योपदेशं श्रुत्वा कृतार्थाः स्युरित्येतत्तर्थाख्यायिकान्तरं दर्शयति ॥

<sup>2</sup> अर्जुनार्थं श्रीकृष्णेन तत्त्वोपदेशे क्रियमाणेऽपि समीपस्थस्य पिशाचस्य विवेकज्ञानं जातमेवमन्येषामपि भवेदित्यर्थः ॥

<sup>3</sup> यदि च बहुमुपदेशेऽपि ज्ञानं न जायते तदोपदेशादतिरामं कर्तव्येतीतिहासान्तरमाह ॥

## आवृत्तिरसकृदुपदेशात् ॥ ३ ॥

*Necessity of inculcation.*

*Aph. 3.* Repetition [is to be made], if not, from once instructing, [the end be gained].

\* *a.* That is to say : a repetition of instruction, also, is to be made ; because, in the *Chhândogya* [*Upanishad*],<sup>1</sup> and the like, there is mention of Āruni, and others, as having more than once instructed Śwetaketu and others.<sup>2</sup>

*b.* With a view to the removal of desire, he sets forth, with an illustration, the fragility, &c., of Soul's accompaniments :<sup>3</sup>

## पितापुत्रवदुभयोर्दृष्टत्वात् ॥ ४ ॥

*Transitoriness of mundane things.*

*Aph. 4.* As in the case of father and son ; since both are seen ; [the one, to die, and the other, to be born].

*a.* That is to say : Discrimination takes place, through dispassion, in consequence of its being inferred, in respect of one's own self, also, that there is death and birth ; since these are seen in the case of father and son. This has

<sup>1</sup> VI., i., &c. *Ed.*

\* उपदेशावृत्तिरपि कर्तव्या छान्दोग्यादौ श्वेत-  
केवादिकं प्रत्यारुणिप्रभृतीनामसकृदुपदेशेतिहासा-  
दित्यर्थः ॥

\* वैराग्यार्थं निदर्शनपूर्वकमा नसंघातस्य भङ्गु-  
त्वादिकं प्रतिपादयति ॥



been stated as follows : ' The coming into being, and the departure, of Soul [entangled in Nature],<sup>1</sup> may be inferred from [the case of] father and son.<sup>2</sup>

*b.* He next explains, by illustrative stories, the subservients to the *perfecting* of knowledge in him in whom knowledge has arisen, and who is devoid of passion :<sup>3</sup>

श्येनवत्सुखदुःखी त्यागवियोगाभ्याम् ॥ ५ ॥

*Voluntary abandonment distinguished from involuntary.*

*Aph. 5.* One experiences pleasure or pain [alternatively], from [voluntary] abandonment or [forcible] separation; as in the case of a hawk.

*a.* That is to say : since people become happy by the abandonment of things, and unhappy by [forcible] separation from them, acceptance of them ought not to be made ; 'as in the case of a hawk.'<sup>4</sup> For a hawk, when he has food [before him], if he be driven away<sup>5</sup> by any one, is grieved

<sup>1</sup> Read, instead of ' of Soul,' &c., ' of one's self.' *Ed.*

<sup>2</sup> स्वस्य पितापुत्रयोरिवात्मनोऽपि मरणोत्पत्त्योर्दृष्टत्वादर्नुमितत्वाद्द्वैराग्येण विवेको भवतीत्यर्थः । तदुक्तम् । आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययाविति ॥

<sup>3</sup> इतः परमुत्पन्नज्ञानस्य विरक्तस्य च ज्ञाननिष्पत्त्यङ्गान्याख्यायिकोक्तदृष्टान्तैर्दर्शयति ॥

<sup>4</sup> See the *Mahābhārata*, xii., 6648. *Ed.*

<sup>5</sup> Read, ' molested ' (*upakatyā*). Dr. Ballantyne followed an error of the press, *apakatyā*, which he did not observe that I had pointed

at being separated from the food; [but] if, of his own accord, he leaves it, then he is free from grief.<sup>1</sup>

## अहिनिर्व्वयनीवत्<sup>2</sup> ॥ ६ ॥

*How Soul ought to  
abandon Nature.*

*Aph. 6. As in the case of a snake and  
its skin.*

a. That is to say : as a snake readily abandons its old skin, from knowing that it ought to be quitted, just so he who desires liberation should abandon Nature, experienced through a long period, and effete, when he knows that it ought to be quitted. Thus it has been said : 'As a snake . . its old skin,' &c.<sup>3</sup>

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out in the corrigenda to my edition of the *Sāṅkhya-pravachana-bhāṣya*. *Ed.*

<sup>1</sup> परिग्रहो न कर्तव्यो यतो द्रव्याणां त्यागेन लोकः सुखी वियोगेन च दुःखी भवति श्येनवदित्यर्थः । श्येनो हि सामिषः केनाप्युपहृत्यामिषाद्वियोज्य दुःखी क्रियते स्वयं चेत्यजति तदा दुःखाद्विमुच्यते ॥

<sup>2</sup> Two of my MSS. have -निर्व्वयिनी<sup>०</sup>; the rest, -निर्व्वयनी<sup>०</sup>. I have restored the etymological form of the word. *Ed*

<sup>3</sup> यथाहिजीर्णां त्वचं पस्त्रिचक्ष्णायासेन हेयबुद्ध्या तथैव मुमुक्षुः प्रकृतिं बहुकालोपभुक्तां जीर्णां हेयबुद्ध्या त्यजेदित्यर्थः । तदुक्तम् । जीर्णां त्वचमिवोरग इति ॥

b. And, when abandoned, he should not again accept Nature and the rest. So, in regard to this, he says:<sup>1</sup>

## छिन्नहस्तवद्वा ॥ ७ ॥

*Its resumption prohibited.*

*Aph. 7. Or as an amputated hand.*

a. As no one takes back again an amputated hand, just so this [Nature], when abandoned, he should not readmit: such is the meaning. The word 'Or' is used in the sense of 'moreover';<sup>2</sup> [the import of the conjunction being superadditive, not alternative].

## असाधनानुचिन्तनं बन्धाय भरतवत् ॥ ८ ॥

*Duty to be sacrificed to salvation.*

*Aph. 8. What is not a means [of liberation is] not to be thought about, [as this conduces only] to bondage; as in the case of Bharata.*

a. That which is not an immediate cause of Discrimination, even though it may be a duty, still is 'not to be thought about;' i.e., intention of the mind towards the performance thereof is not to be made; since it tends to Bondage, from its making us forget Discrimination. 'As in the case of Bharata:' that is to say, as was the case

<sup>1</sup> त्यक्तं च प्रकृत्यादिकं पुनर्न स्वीकुर्यादित्य-  
चाह ॥

<sup>2</sup> यथा छिन्नं हस्तं पुनः कोऽपि नादत्ते तथैवै-  
तत्त्यक्तं पुनर्नाभिमन्येतेत्यर्थः । वाशब्दोऽप्यर्थः ॥

with the royal sage Bharata's cherishing Dínánátha's<sup>1</sup> fawn, though [this was] in accordance with duty.<sup>2</sup>

बहुभिर्योगे विरोधो<sup>3</sup> रागादिभिः कुमारीश-  
ह्वत् ॥ ९ ॥

*Company to be avoided.* Aph. 9. From [association with] many there is obstruction to concentration, through passion, &c.; as in the case of a girl's shells.<sup>4</sup>

a. Association is not to be made with many; because, when there is association with many, there is disturbance, through the manifestation of Passion, &c., which destroys concentration; as a jingling is produced by the mutual

<sup>1</sup> The original, *dínánátha*, compounded of *dína* and *anátha*, 'miserable and having no master,' is an epithet of 'fawn.'

For the story of Bharata and the fawn, see the *Vishnu-purāṇa*, Book ii., Chap. xiii. *Ed.*

<sup>2</sup> विवेकस्य यदन्तरङ्गसाधनं न भवति स चेद्ध-  
र्मोऽपि स्यात्तथापि तदनुचिन्तनं तदनुष्ठाने चि-  
त्तस्य तात्पर्यं न कर्तव्यं यतस्तद्वन्धाय भवति वि-  
वेकविस्मारकतया । भरतवत् । यथा भरतस्य  
राजर्षेर्धर्म्यमपि दीनानाथहरिणशावकस्य पोषण-  
मित्यर्थः ॥

<sup>3</sup> बहुभिर्योगविरोधो is the reading of Aniruddha. *Ed.*

<sup>4</sup> See the *Mahābhārata*, xii., 6652. *Ed.*

contact of the shells on a girl's wrist: such is the meaning.<sup>1</sup>

## द्वाभ्यामपि तथैव ॥ १० ॥

*Even that of one.*

*Aph. 10.* Just so, from [the company of] two, also.

*a.* Just so, even from two there is obstruction to concentration; therefore one ought to abide quite *alone*: such is the meaning.<sup>2</sup>

## निराशः सुखी पिङ्गलावत ॥ ११ ॥

*Blessedness of those who expect nothing.*

*Aph. 11.* He who is without hope is happy; like Pingalá.<sup>3</sup>

*a.* Having abandoned hope, let a man become possessed of the happiness called contentment; 'like Pingalá;' that is to say, as the courtesan called Pingalá, desiring a lover, having found no lover, being despondent, became happy, when she had left off hoping.<sup>4</sup>

<sup>1</sup> बद्धभिः सङ्गो न कार्यो बद्धभिः सङ्गे हि रागाद्यभिव्यक्त्या कलहो भवति योगभ्रंशको यथा कुमारीहस्तशङ्खानामन्योन्यसङ्गेन भ्रणत्कारो भवतीत्यर्थः ॥

<sup>2</sup> द्वाभ्यां योगेऽपि तथैव विरोधो भवत्यत एकाकिनैव स्थातव्यमित्यर्थः ॥

<sup>3</sup> See the *Mahābhārata*, xii., 6447. *Ed.*

<sup>4</sup> आशां त्यक्त्वा पुरुषः संतोषाख्यसुखवान्भुया-

b. But then, granting that Pain may cease, on the cessation of hope, yet how can there be *happiness*, in the absence of causes thereof? It is replied: That natural happiness, resulting from the predominance of Purity in the mind, which remains obscured by hope, itself resumes its influence, on the departure of hope; as is the case with the coolness of water which [supposed natural coolness] had been hindered [from manifesting itself,] by heat: there is not, in this case, any need of *means*. And it is laid down that precisely this is happiness of Soul.<sup>1</sup>

c. Since it is an obstructor of Concentration, exertion with a view to experience is not to be made, since this will be effected quite otherwise; as he states:<sup>2</sup>

त्पिङ्गलावद्यथा पिङ्गला नाम वेश्या कान्तार्थिनी  
कान्तमलब्ध्वा निर्विण्णा सती विहायाशं सुखि-  
नी बभूव तद्वदित्यर्थः ॥

<sup>1</sup> नन्वाशानिवृत्त्या दुःखनिवृत्तिः स्यात्सुखं तु  
कुतः साधनाभावादिति । उच्यते । चित्तस्य सत्त्व-  
प्राधान्येन स्वाभाविकं यत्सुखमाशया पिहितं  
तिष्ठति तदेवाशाविगमे लब्धवृत्तिकं भवति तेजः-  
प्रतिबद्धजलशैत्यवदिति न तच्च साधनापेक्षा ।  
एतदेव चात्मसुखमित्युच्यत इति ॥

<sup>2</sup> योगप्रतिबन्धकत्वादारम्भोऽपि भोगार्थं न  
कर्तव्योऽन्यथैव तदुपपत्तेरित्याह ॥

## अनारम्भेऽपि परगृहे सुखी सर्पवत् ॥ १२ ॥

*Exertion needless.* Aph 12. [One may be happy,] even without exertion ; like a serpent happy in another's house.

a. Supply, 'he may be happy.' The rest is simple. So it has been said :<sup>1</sup> 'The building of a house is, assuredly, painful, and in no way pleasant. A serpent, having entered the dwelling made by another [e.g., a rat], does find comfort.'<sup>2</sup>

b. From Institutes, and from preceptors, only the essence is to be accepted ; since, otherwise, it may be impossible to concentrate the attention, from there being, by reason of implications,<sup>3</sup> discussions, &c., discrepancies in declared unessential parts, and from the multiplicity of topics. So he says :<sup>4</sup>

## बहुशास्त्रगुरूपासनेऽपि सारादानं षट्पदवत् ॥ १३ ॥

<sup>1</sup> Quoted from the *Mahābhārata*, xii., 6649. *Ed.*

<sup>2</sup> सुखी भवेदिति शेषः । शेषं सुगमम् । तदुक्तम् । गृहारम्भो हि दुःखाय न सुखाय कथं चन । सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥

<sup>3</sup> *Abhyupagama*, 'acceptings' (of positions, &c.). *Ed.*

<sup>4</sup> शास्त्रेभ्यो गुरुभ्यश्च सार एव ग्राह्योऽन्यथाभ्युपगमवादादिभिरुक्तेऽसारभागेऽन्योन्यविरोधेनार्थबाहुल्येन चैकाग्रताया असंभवादित्याह ॥

*A bee-like eclecticism recommended.*

*Aph.* 13. Though he devote himself to many Institutes and teachers, a taking of the essence [is to be made]; as is the case with the bee.

*a.* Supply 'is to be made.' The rest is simple. Thus it has been said: 'From small Institutes, and from great, the intelligent man should take, from all quarters, the essence; as the bee does from the flowers.'<sup>1</sup>

*b.* Be the other means what they may, the direct possession of Discrimination is to be effected only by intentness, through maintaining Meditation; as he tells us:<sup>2</sup>

इषुकारवनैकचित्तस्य समाधिहानिः ॥ १४ ॥

*Intentness on one object.*

*Aph.* 14. The Meditation is not interrupted of him whose mind is intent on one object; like the maker of arrows.<sup>3</sup>

*a.* As, in the case of a maker of arrows, with his mind intent solely on the making of an arrow, the exclusion of

<sup>1</sup> कर्तव्यमिति शेषः । अन्यत्सुगमम् । तदुक्तम् ।  
अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः । सर्वतः  
सारमादात्सुष्येभ्य इव षट्पदः ॥

<sup>2</sup> साधनान्तरं यथा तथा भवत्वेकाग्रतयैव समाधिपालनद्वारा विवेकसाक्षात्कारो निष्पादनीय इत्याह ॥

<sup>3</sup> See the *Mahābhārata*, xii., 6651. *Ed.*



other thoughts is not interrupted even by a king's passing at his side, so, too, of him whose mind is intent on one point there is in no way an 'interruption of meditation,' i. e., a failure to exclude other thoughts.<sup>1</sup>

<sup>2</sup> कृतनियमलङ्घनादानर्थक्यं लोकवत् ॥ १५ ॥<sup>3</sup>

*Rules not to be transgressed with impunity.*

*Aph. 15.* Through transgression of the enjoined rules there is failure in the aim ; as in the world.

*a.* Whatever rule, for the practisers of Concentration, has been laid down in the Institutes, if it be transgressed, then the end, viz., the effecting of knowledge, is not attained. 'As in the world.' That is to say : just as, in ordinary life, if the enjoined procedures, &c., in regard to a medicine, or the like, be neglected, this or that effect thereof will not be obtained.<sup>4</sup>

<sup>1</sup> यथा शरनिर्माणायैकचित्तस्येषुकारस्य पार्श्वे राज्ञो गमनेनापि न वृत्त्यन्तरनिरोधो हीयत एवमेकाग्रचित्तस्य सर्वथापि न समाधिहानिर्वृत्त्यन्तरनिरोधक्षतिर्भवति ॥

<sup>2</sup> Aniruddha reads व्रतनि म०. *Ed.*

<sup>3</sup> Nāgeśa is singular in here, apparently, adding, as an aphorism : अशक्त्या ज्ञानरक्षार्थं वा लङ्घने तु न ज्ञानप्रतिबन्धः । These words occur in the midst of Vijnāna's comment, and there introduce a quotation from the *Mahābhārata*. *Ed.*

<sup>4</sup> यः शास्त्रेषु कृतो योगिनां नियमस्तस्योत्सङ्गे

b. He states, further, that, if the rules be *forgotten*, the end will not be gained :<sup>1</sup>

तद्विस्मरणेऽपि भेकीवत् ॥ १६ ॥

*Rules must not be forgotten.*

*Aph.* 16. Moreover, if they be forgotten ; as in the case of the female frog.

a. This is plain. And the story of the female frog is this : A certain king, having gone to hunt, saw a beautiful damsel in the forest. And she, being solicited in marriage by the king, made this stipulation : ‘ When water shall be shown to me by thee, then I must depart.’ But, on one occasion, when wearied with sport, she asked the king, ‘ Where is water ? ’ The king, too, forgetting his agreement, showed her the water. Then she, having become the she-frog *Kāmarūpinī*,<sup>2</sup> daughter of the king of the frogs, entered the water. And then the king, though he sought her with nets, &c., did not regain her.<sup>3</sup>

ज्ञाननिष्पत्त्याख्योऽर्थो न भवति । लोकवत् । यथा लोके भैषज्यादौ विहितपथ्यादीनां लङ्घने तत्तत्सिद्धिर्न भवति तद्वदित्यर्थः ॥

<sup>1</sup> नियमविस्मरणेऽप्यानर्थक्यमाह ॥

<sup>2</sup> Probably this is an epithet, ‘ changing one’s form at will,’ not a proper name. *Ed.*

<sup>3</sup> सुगमम् । भेक्याश्चेयमाख्यायिका । कश्चिद्राजा मृगयां गतो विपिने सुन्दरीं कन्यां ददर्श । सा च राज्ञा भार्याभावाय प्रार्थिता नियमं चक्रे यदा मह्यं त्वया जलं प्रदर्श्यते तदा मया गतव्य-

b. He mentions a story with reference to the necessity of reflecting on the words of the teacher, as well as hearing them:<sup>1</sup>

नोपदेशश्चवणेऽपि<sup>2</sup> कृतकृत्यता<sup>3</sup> परामर्शादृते  
विरोचनवत् ॥ १७ ॥

*Reflexion necessary,  
as well as hearing.*

*Aph. 17.* Not even though instruction be heard is the end gained, without reflexion; as in the case of Virochana.<sup>4</sup>

a. By 'reflexion' is meant such consideration as determines the import of the teacher's words. Without this, though the instruction be heard, knowledge of the truth does not necessarily follow; for it is written, that, though hearing the instruction of Prajapati, Virochana, as

मिति । एकदा तु क्रीडया परिश्रान्ता राजानं  
पप्रच्छ कुच जलमिति । राजापि समयं विस्मृत्य  
जलमदर्शयत् । ततः सा भेकराजदुहिता कामरू-  
पिणी भेकी भूत्वा जलं विवेश । ततश्च राजा जा-  
लादिभिरन्विष्टापि न तामविन्ददिति ॥

<sup>1</sup> श्रवणवद्गुरुवाक्यमीमांसाया अप्यावश्यकत्वं  
इतिहासमाह ॥

<sup>2</sup> Vedānti Mahādeva has simply नोपदेशेऽपि. *Ed.*

<sup>3</sup> The reading of Aniruddha is कृतकृत्यः. *Ed.*

<sup>4</sup> See the *Chhândogya Upanishad*, viii., viii., 4. *Ed.*

between Indra and Virochana, wanted discrimination, from want of reflexion:<sup>1</sup>

## दृष्टस्तयोरिन्द्रस्य ॥ १८ ॥

*Of this further.* Aph. 18. Of those two, it [reflexion,] was seen in the case of Indra [only].

a. Of those two who are mentioned, [indicated] by the expression 'of those two,' reflexion [was seen, &c.]. And, as between those two, viz., Indra and Virochana, reflexion was seen in the case of Indra: such is the meaning.<sup>2</sup>

b. And he tells us, that, by him who desires to understand thoroughly, attendance on the teacher should be practised for a long time:<sup>3</sup>

प्रणतिब्रह्म योपसर्पणानि कृत्वा सिद्धिर्बहुका-  
लात्तद्वत् ॥ १९ ॥

<sup>1</sup> परामर्शो गुरुवाक्यतात्पर्यनिर्णायको वि-  
चारः । तं विनोपदेशवाक्यश्रवणेऽपि तत्त्वज्ञान-  
नियमो नास्ति प्रजापतेरुपदेशश्रवणेऽपीन्द्रविरो-  
चनयोर्मध्ये विरोचनस्य परामर्शाभावेन विवेका-  
भावश्रुतेरित्यर्थः ॥

<sup>2</sup> तच्छब्देनेत्यमानयोः परामर्शः । तयोरिन्द्र-  
विरोचनयोर्मध्ये परामर्श इन्द्रस्य दृष्टश्चेत्यर्थः ॥

<sup>3</sup> सम्यग्ज्ञानार्थिना च गुरुसेवा बहुकालं कर्त-  
व्येत्याह ॥

*The process requires time.* Aph. 19. Having performed reverence, the duties of a student, and attendance, one has success after a long time; as in his case.

a. 'As in his case.' That is to say: as in the case of Indra, so in the case of another, too, only after having practised, under a preceptor, reverence, study of the *Vedas*, service, &c., is there 'success,' i. e., the revelation of truth; not otherwise.<sup>1</sup>

## न कालनियमो वामदेववत् ॥ २० ॥<sup>2</sup>

*The time for the process may embrace successive states of being.* Aph. 20. There is no determination of the time; as in the case of Vámadeva.<sup>3</sup>

a. In the arising of knowledge, there is 'no determination of the time,' as, for instance, in its taking place only from causes dependent on the senses. 'As in the case of Vámadeva.' That is to say: as, in consequence of causes pertaining to a previous life, knowledge arose, in the case of Vámadeva, even when in embryo, so it may in the case of another.<sup>4</sup>

<sup>1</sup> तद्वत् । इन्द्रस्यैवान्यस्यापि गुरौ प्रणतिवे-  
दाध्ययनसेवादीन्कृत्वैव सिद्धिस्तत्त्वार्थस्फूर्तिर्भवति  
नान्यथेत्यर्थः ॥

<sup>2</sup> Aniruddha seems to intend, as an aphorism, after No. 20, these words : वामदेवस्य तत्त्वज्ञानात्क्षिप्रं मुक्तिदर्शनात् । But perhaps there has been tampering with the text, on the part of copyists. Ed.

<sup>3</sup> See the *Aitareya Upanishad*, ii., iv., 5. Ed.

<sup>4</sup> ऐन्द्रियकसाधनादेव भवतीत्यादिज्ञानोदये का-

b. But then, since it is written, that the means of knowledge need be nothing other than devotion to those [viz., Brahmá, &c.,] who [unlike the Absolute,] have Qualities, knowledge may result from *this*. Why, then, a hard and subtle process of Concentration? To this he replies:<sup>1</sup>

अध्यस्तरूपोपासनात्पारम्पर्येण<sup>2</sup> यज्ञोपासकाना-  
मिव ॥ २१ ॥

*Inferior means not  
altogether unprofitable.*

Aph. 21. Through devotion to something under a superinduced form, [attainment to, or approach towards, knowledge takes place] *by degrees*; as in the case of those who devote themselves to sacrifices.

a. Supply 'there is attainment.' Through devotion to Souls, e.g., Brahmá, Vishnu, Śiva, under the forms superinduced on them, the effecting of knowledge takes place 'by degrees,' i.e., by the successive attainment of

लनियमो नास्ति । वामदेववत् । वामदेवस्य ज-  
न्मान्तरीयसाधनेभ्यो गर्भेऽपि यथा ज्ञानोदयस्त-  
थान्यस्यापीत्यर्थः ॥

<sup>1</sup> ननु सगुणोपासनाया अपि ज्ञानहेतुत्वश्रव-  
णात्तत एव ज्ञानं भविष्यति किमर्थं दुष्करसूक्ष्म-  
योगचर्येति । तच्चाह ॥

<sup>2</sup> Here the aphorism ends, in my copies of Nāgārjuna's commentary, and also in some copies of Vyāsa's commentary, which I examined in India. *Ed.*

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NOT EXCHANGEABLE AND  
NOT SALABLE.

the worlds of Brahmá, &c., or else through the purification of the Good principle, &c., but not *directly*; as is the case with sacrificers [whose slaughter of animals, requiring to be expiated, throws them back, so far, in the road to emancipation]: such is the meaning.<sup>1</sup>

6. He tells us, that, moreover, there is no certainty that successive rise to the worlds of Brahmá, &c., would effect knowledge:<sup>2</sup>

‘इतरलाभेऽप्यावृत्तिः पञ्चाग्नियोगतो जन्मश्रुतेः

॥ २२ ॥

*Scriptural proof that heaven gives not liberation.*

*Aph. 22.* Moreover, after the attainment of what [like the world of Brahmá,] is other [than the state of emancipated soul], there is return [to mundane existence]; because it is written [in the 5th *Prapáthaka* of the *Chhándogya Upanishad*<sup>4</sup>]: ‘From conjunction with the five fires there is birth,’ &c.

<sup>1</sup> सिद्धिरित्यनुषज्यते । अर्धस्तरूपैः पुरुषाणां ब्रह्मविष्णुहरादीनामुपासनात्मा मय्येण ब्रह्मादिलोकप्राप्तिक्रमेण सत्त्वशुद्धिद्वारा वा ज्ञाननिष्पत्तिर्न साक्षाद्यथा याज्ञिकानामित्यर्थः ॥

<sup>2</sup> ब्रह्मादिलोकपरंपरयापि ज्ञाननिष्पत्तौ नास्ति नियम इत्याह ॥

<sup>3</sup> One of my copies of *Aniruddha* omits अपि after इतरलाभे. *Ed.*

<sup>4</sup> This reference is taken from *Vijnána*, who, however, does not

a. He exhibits an illustration, to the effect that the effecting of knowledge takes place only in the case of him who is free from passion :<sup>1</sup>

**विरक्तस्य हेयहानमुपादेयोपादानं<sup>2</sup> हंसक्षीरवत्**  
**॥ २३ ॥**

*Discrimination illustrated.*

*Aph. 23.* By him who is free from passion what is to be left is left, and what is to be taken is taken ; as in the case of the swan and the milk.

a. That is to say : only by him who is free from passion is there a quitting 'of what is to be left,' i. e., of Nature, &c., and a taking 'of what is to be taken,' i. e., of Soul ; as it is only the swan,—and not the crow, or the like,—that, out of milk and water mingled, by means of leaving the unimportant water, takes the valuable milk,<sup>3</sup> [as the Hindus insist that it does].

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represent that the original of the words 'From conjunction,' &c., is found, literally, in the *Chhândogya Upanishad*. *Ed.*

<sup>1</sup> ज्ञाननिष्पत्तिर्विरक्तस्यैवेत्यत्र निदर्शनमाह ॥

<sup>2</sup> Vijnána, according to some MSS., has, peculiarly, हेयहान-मुपादेयादानं ; and his comment, in those MSS., follows this reading. *Ed.*

<sup>3</sup> विरक्तस्यैव हेयानां प्रकृत्यादीनां हानमुपादेयस्य चात्मन उपादानं भवतिर्यथा दुग्धजलयोरेकीभावापन्नयोर्मध्येऽसारजलत्यागेन सारभूत-क्षीरोपादानं हंसस्यैव नतु काकादेरित्यर्थः ॥



b. He tells us that both of these also take place in consequence of association with a perfect<sup>1</sup> man :<sup>2</sup>

लब्धातिशययोगाद्वा<sup>3</sup> तद्वत् ॥ २४ ॥

*Benefit of good society.* Aph. 24. Or through association with one who has obtained excellence;<sup>4</sup> as in the case thereof.

a. That is to say: moreover, from association with him by whom 'excellence,' i. e., excellence in knowledge, has been obtained, the aforesaid [discrimination] takes place; just as in the case of the swan, [§ 23]; as, in the case of Alarka,<sup>4</sup> Discrimination manifested itself spontaneously, merely through simple association with Dattátreya.<sup>5</sup>

b. He tells us that we ought not to associate with those who are infected with desire:<sup>6</sup>

न कामचारित्वं रागोपहते शुकवत्<sup>7</sup> ॥ २५ ॥

<sup>1</sup> *Siddha*. Vide *supra*, p. 115, note 3. For the cognate *siddhi*, vide *infra*, p. 310, note 4. *Ed.*

<sup>2</sup> सिद्धपुरुषसङ्गादप्येतदुभयं भवतीत्याह ॥

<sup>3</sup> Nágeśa omits वा. *Ed.*

<sup>4</sup> See the *Márkaṇḍeya-purāna*, ch. xvi. *Ed.*

<sup>5</sup> लब्धोऽतिशयो ज्ञानकाष्ठा येन तत्सङ्गादप्युक्तं भवति हंसवदेवेत्यर्थो यथा लर्कस्य दत्ताचेयसङ्गममात्रादेव स्वयं विवेकः प्रादुरभूदिति ॥

<sup>6</sup> रागिसङ्गो न कार्य इत्याह ॥

<sup>7</sup> Aniruddha has न शुकवत्कामचारित्वं रागोपहतेः । *Ed.*

*Danger of unsuitable  
society.*

*Aph.* 25. Not of his own accord should he go near one who is infected with desire; like the parrot.

*a.* Association is not to be made, voluntarily, with a person infected with desire. 'Like the parrot.' That is to say: just as the bird [called a] parrot, by reason of its being exceedingly beautiful, does not [by going near people,] act in a rash manner, through fear of being imprisoned by those who covet it for its beauty.<sup>1</sup>

*b.* And he states the harm of association with those who labour under desire:<sup>2</sup>

गुणयोगाद्बद्धः<sup>3</sup> शुकवत् ॥ २६ ॥

*Of this further.*

*Aph.* 26. [Else he may become] bound, by conjunction with the cords; as in the case of the parrot.

*a.* And, in the case of associating with those persons, he may become bound, 'by conjunction with the cords,' i. e., by conjunction with their Desire, &c., [the Qualities, punningly compared to cords]; just 'as in the case of the

<sup>1</sup> रागोपहते पुरुषे कामतः सङ्गो न कर्तव्यः ।  
शुकवत् । यथा शुकपक्षी प्रकृष्टरूप इति कृत्वा  
कामचारं न करोति रूपलोलुपैर्बन्धनभयात्तद्व-  
दित्यर्थः ॥

<sup>2</sup> रागिसङ्गे तु दोषमाह ॥

<sup>3</sup> All the commentators but Vijnána read बन्धः, instead of बद्धः. *Ed.*

parrot;’ that is to say, just as the bird [called a] parrot becomes bound by the cords, i. e., the ropes, of the hunter.<sup>1</sup>

b. He determines, by two [aphorisms], the means of [effecting] dispassion :<sup>2</sup>

न भोगाद्रागशान्तिर्मेनिवत् ॥ २७ ॥

*Means of dispassion.*

*Aph. 27.* Not by enjoyment is desire appeased; as in the case of the saint.

a. That is to say: as, in the case of the saint, Saubhari,<sup>3</sup> desire was not appeased by enjoyment, so, also in the case of others, it is not.<sup>4</sup>

b. But, further :<sup>5</sup>

दोषदर्शनादुभयोः ॥ २८ ॥

*Of this further.*

*Aph. 28.* From seeing the fault of both.

<sup>1</sup> तेषां सङ्गे तु गुणयोगात्तदीयरागादियोगा-  
द्वद्धः स्याच्छुक्कवदेव यथा शुकपक्षी व्याधस्य गुरौ  
रज्जुभिर्बद्धो भवति तद्वदित्यर्थः ॥

<sup>2</sup> वैराग्यस्याप्युपायमवधारयति द्वाभ्याम् ॥

<sup>3</sup> See the *Vishnu-purāna*, Book iv., Ch. ii. and iii. *Ed.*

<sup>4</sup> यथा मुनेः सौभरेर्भोगान्न रागशान्तिरभूदेव-  
मन्येषामपि न भवतीत्यर्थः ॥

<sup>5</sup> अपि तु ॥

a. That is to say : only 'from seeing the fault,' e. g., of being changeable, of consisting of pain, &c., 'of both,' i. e., of Nature and her productions, does the appeasing of desire take place ; just as in the case of the saint [§ 27]. For it is written, that Saubhari, just from seeing the evil of society, was afterwards dispassionate.<sup>1</sup>

b. He tells us that incompetency even to accept instruction attaches to him who is infected with the fault of desire, &c :<sup>2</sup>

न <sup>3</sup>मलिनचेतस्युपदेशबीजप्ररोहोऽज्जवत् ॥ २९ ॥

*Agitation excludes instruction.*

*Aph. 29.* Not in the case of him whose mind is disturbed does the seed of instruction sprout ; as in the case of Aja.

a. In him whose mind is disturbed by desire, &c., not even does a sprout spring up from that seed of the tree of knowledge which is in the shape of instruction. 'As in the case of Aja.' That is to say : as not a sprout from

<sup>1</sup> उभयोः प्रकृतितत्कार्ययोः परिणामित्वदुःखात्मकत्वादिदोषदर्शनादेव रागशान्तिर्भवति मुनिवदेवेत्यर्थः । सौभरेर्हि सङ्गदोषदर्शनादेव पञ्चाद्वैराग्यं श्रूयते ॥

<sup>2</sup> रागादिदोषोपहतस्योपदेशग्रहणेऽप्यनधिकारमाह ॥

<sup>3</sup> Vijnāna, agreeably to some MSS., has मलिनचेतनस्याप्युपदेशः. One of my MSS. of Aniruddha has मल्लिने. *Ed.*

the seed of instruction, though delivered to him by Vasisṭha, sprang up in the king named Aja, whose mind was disturbed by grief for his wife.<sup>1 2</sup>

b. What need of more?<sup>3</sup>

नाभासमात्रमपि मलिनदर्पणवत् ॥ ३० ॥ .

*Of this further.*

*Aph. 30.* Not even a mere semblance [of this true knowledge arises in him whose mind is disturbed]; as in the case of a foul mirror.

a. Even superficial knowledge does not arise, from instruction, in one whose mind is disturbed, through the obstruction caused by its wandering away, e. g., to other objects; as an object is not reflected in a foul mirror, through the obstruction caused by the impurities: such is the meaning.<sup>4</sup>

<sup>1</sup> उपदेशरूपं यज्ज्ञानवृक्षस्य बीजं तस्याङ्कुरोऽपि रागादिमलिनचित्ते नोत्पद्यते । अजवत् । यथाजनान्नि नृपे भार्याशोकमलिनचित्ते वसिष्ठेनोक्तस्याप्युपदेशबीजस्य नाङ्कुर उत्पन्न इत्यर्थः ॥

<sup>2</sup> See Kálidása's *Raghuvansā*, Book viii. *Ed.*

<sup>3</sup> किं बहुना ॥

<sup>4</sup> आपातज्ञानमपि मलिनचेतस्युपदेशान्न जायते विषयान्तरसंचारादिभिः प्रतिबन्धाद्यथा मलैः प्रतिबन्धान्मलिनदर्पणेऽर्थो न प्रतिबिम्बति तद्वदित्यर्थः ॥

b. Or, if knowledge should spring up in any kind of way, still it may not, he tells us, be in accordance with the instruction :<sup>1</sup>

न तज्जस्यापि<sup>2</sup> तद्रूपता पङ्कजवत्<sup>3</sup> ॥ ३१ ॥

*Knowledge not necessarily perfect knowledge.*

*Aph. 31.* Nor, even though sprung therefrom, is that [knowledge, necessarily,] in accordance therewith; like the lotus.

a. Though sprung 'therefrom,' i.e., from instruction, knowledge is not [necessarily,] in accordance with the instruction, in case this has not been entirely understood. 'Like the lotus.' That is to say: just as the lotus, though the seed be of the best, is not in accordance with the seed, when the mud is faulty. The mind of the student is compared to the mud<sup>4</sup> [in which the lotus-seed was sown].

<sup>1</sup> यदि वा यथाकथं चिज्ज्ञानं जायेत तथाप्युपदेशानुरूपं न भवेदित्याह ॥

<sup>2</sup> Vedānti Mahādeva reads तज्जन्यस्यापि. *Ed.*

<sup>3</sup> Aniruddha has पङ्कजादिवत्. *Ed.*

<sup>4</sup> तस्मादुपदेशाज्जातस्यापि ज्ञानस्योपदेशानुरूपता न भवति सामग्येणानवबोधात् । पङ्कजवत् । यथा बीजस्योत्तमत्वेऽपि पङ्कदोषाद्बीजानुरूपतापङ्कजस्य न भवति तद्वदित्यर्थः । पङ्कस्थानीयं शिथचित्तम् ॥

b. But then, since the Soul's end is, indeed, gained by [the attainment of] supernatural power in the worlds [§ 21. a.] of Brahmá, &c., to what purpose is the effecting of knowledge, with so much toil, for liberation? To this he replies:<sup>1</sup>

न<sup>२</sup> भूतियोगेऽपि<sup>३</sup> कृतकृत्यतोपास्यसि विदुपास्य-  
सिद्धिं त् ॥ ३२ ॥

Heaven not perfect  
Mss.

Aph. 32. Not even on the attainment of glorification has that been done which was to be done; as is the case with the perfection<sup>4</sup> of the objects worshipped, as is the case with the perfection of the objects worshipped.

a. Even though one attain to supernatural power, 'that has not been done which was to be done,' i. e., the end has not been gained; because it is attended by the grief of deficiency and excess. 'As is the case with the perfection of the objects worshipped.' That is to say: as, though the possession of perfection [so called,] belongs to 'the objects

<sup>१</sup> ननु ब्रह्मलोकादिष्वैश्वर्येणैव पुरुषार्थसिद्ध्या  
किमर्थमेतावता प्रयासेन मोक्षाय ज्ञाननिष्पा-  
दनम् । तच्चाह ॥

<sup>२</sup> According to Nágeśa and Vedānti Mahādeva, भूत<sup>०</sup>; and this *bhūta*, a synonym of *bhūti*, the former explains by *aiśwarya*. See note 4, below. *Ed.*

<sup>३</sup> One of my MSS. of Aniruddha omits अपि. *Ed.*

<sup>४</sup> Nágeśa, commenting on this aphorism, explains *siddhi*, here rendered 'perfection,' by *aiśwarya*, 'supernatural power.' *Ed.*

worshipped,' i. e., to Brahmá, &c., [still] that has not been done which was to be done ; since it is written, that even *these*, while in the sleep of Concentration, &c., [still] *practise* Concentration, [from fear of losing what they have attained to]. Just in like manner is the case with him who, by the worship of these, has attained to their supernatural power. Such is the meaning.<sup>1</sup>

6. So much for the Fourth Book, that of Tales, in the Commentary, composed by Vijnána Bhikshu, on Kapila's Declaration of the Sánkhyā.<sup>2</sup>

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<sup>1</sup> ऐश्वर्ययोगेऽपि कृतकृत्यता कृतार्थता नास्ति  
क्षयातिशयदुःखैरनुगमात् । उपास्यसिद्धिवत् ।  
यथोपास्यानां ब्रह्मादीनां सिद्धियोगेऽपि न कृतकृ-  
त्यता तेषामपि योगनिद्रादौ योगाभ्यासश्रवणात् ।  
तथैव तदुपासनया प्राप्ततदैश्वर्यस्यापीत्यर्थः ॥

<sup>2</sup> इति विज्ञानभिक्षुनिर्मिते कापिलसाङ्ख्यप्रव-  
चनस्य भाष्य आख्यायिकाध्यायश्चतुर्थः ॥



## BOOK V.

*a.* The tenets of his Institute are completed. Next is begun a Fifth Book, in order to set aside the *primâ facie* notions of others in regard to his Institute. Among those, in the first place he disposes of the objection that the Benediction implied by the expression 'Well,' in the first Aphorism [of Book I.], is purposeless :<sup>1</sup>

मङ्गलाचरणं शिष्टाचारान्फलदर्शनाच्छ्रुतितथ्ये-  
ति<sup>2</sup> ॥ १ ॥

*Reasons for a Bene-  
dictory Opening.*

*Aph.* 1. The [use of a] Benediction [is justified] by the practice of the good, by our seeing its fruit, and by Scripture.

*a.* The [use of a] Benediction, which we made, is proved to be proper to be made, by these proofs : such is the

<sup>1</sup> अशास्त्रसिद्धान्तः पर्याप्तः । इतः परं स्वशास्त्रे  
परेषां पूर्वपक्षानपाकर्तुं पञ्चमाध्याय आरभ्यते ।  
तत्रादावादिसूत्रेऽथशब्देन यन्मङ्गलं कृतं तद्वर्ण-  
मित्याक्षेपं समाधत्ते ॥

<sup>2</sup> Aniruddha has, instead of श्रुति°, भूति°. *Vide supra*, p. 310, note 2, for *bhūti*. *Ed.*

meaning. The word *iti* is intended to preclude the expectation of any other reasons.<sup>1</sup>

b. He repels those who entertain the *primâ facie* view, that what was asserted in the expression, 'because it is not proved that there is a Lord' [see Book I., Aph. 92], is not made out; because [forsooth,] his existence is proved by his being the giver of the fruits of works.<sup>2 3</sup>

नेश्वराधिष्ठिते फलनिष्पत्तिः<sup>4</sup> कर्मणा तत्सिद्धेः ॥२॥

*Needlessness of a Lord.* Aph. 2. Not from its [the world's,] being governed by a Lord is there the effectuation of fruit; for it is by works [i.e., by merit and demerit,] that this is accomplished.

a. That is to say: it is not proper [to suppose] the effectuation of the change [of the elements] into the shape of the [appropriate] fruit of works, on the ground that the cause is 'governed by a Lord;' because it is possible for

<sup>1</sup> मङ्गलाचरणं यत्कृतं तस्यैतैः प्रमाणैः कर्तव्यतासिद्धिरित्यर्थः । इतिशब्दो हेत्वन्तराकाङ्क्षानिरासार्थः ॥

<sup>2</sup> ईश्वरासिद्धेरिति यदुक्तं तन्नोपपद्यते कर्मफलदातृतया तत्सिद्धेः इति ये पूर्वपक्षिणस्तान्निराकरोति ॥

<sup>3</sup> For another rendering, see the *Rational Refutation*, &c., p. 78. *Ed.*

<sup>4</sup> Aniruddha's reading is फलसंपत्तिः, and Vedānti Mahādeva has स. फलसंपत्तिः. *Ed.*

the fruit to be effected by the works [i.e., the merit and demerit,] alone, which are indispensable; [and, if we do make the additional and cumbrous supposition of a Lord, he cannot reward a man otherwise than according to his works].<sup>1 2</sup>

b. He declares, further, in [several] aphorisms, that it is not the case that the Lord is the giver of fruit:<sup>3</sup>

### स्वोपकाराधिष्ठानं लोकवत् ॥ ३ ॥

*The supposed Lord would be selfish.* Aph. 3. [If a Lord were governor, then,] from intending his own benefit, his government [would be selfish], as is the case [with ordinary governors] in the world.

a. If the Lord were the governor, then his government would be only for his own benefit; as is the case [with ordinary rulers] in the world: such is the meaning.<sup>4</sup>

<sup>1</sup> ईश्वराधिष्ठिते कारणे कर्म फलपरिणामस्य निष्पत्तिरिति युक्तावश्यकेन कर्मणैव फलनिष्पत्तिः संभवादित्यर्थः ॥

<sup>2</sup> See, for a somewhat different translation, the *Rational Refutation*, &c., p. 78. *Ed.*

<sup>3</sup> ईश्वरस्य फलदातृत्वं न घटतेऽपीत्याह सूत्रैः ॥

<sup>4</sup> ईश्वरस्याधिष्ठातृत्वे स्वोपकारार्थमेव लोकवदधिष्ठानं स्यादित्यर्थः ॥

b. In reply to the doubt, 'grant that the Lord, also, be benefited: what harm?' he says: <sup>1</sup>

लौकिकेश्वरवितरथा ॥ ४ ॥

*And, therefore, not the Lord spoken of.* Aph. 4. [He must, then, be] just like a worldly lord, [and] otherwise [than you desire that we should conceive of him].

a. If we agree that the Lord, also, is benefited, he, also, must be something mundane, 'just like a worldly lord;' because, since his desires are [on that supposition,] not [previously] satisfied, he must be liable to grief, &c.: such is the meaning. <sup>2</sup>

b. In reply to the doubt, 'be it even so,' he says: <sup>3</sup>

पारिभाषिको वा ॥ ५ ॥

*The difficulty perhaps originates in a mistaken expression.* Aph. 5. Or [let the name of Lord be] technical.

a. If, whilst there exists also a world, there be a Lord, then let yours, like ours, be merely a technical term for

<sup>1</sup> भवतीश्वरस्याप्युपकारः का क्षतिरित्याशङ्क्याह ॥

<sup>2</sup> ईश्वरस्याप्युपकारस्वीकारे लौकिकेश्वरवदेव सोऽपि संसारी स्यादपूर्णकामतया दुःखादिप्रसङ्गादित्यर्थः ॥

<sup>3</sup> तथैव भवत्वित्याशङ्क्याह ॥

that soul which emerged at the commencement of the creation ; since there cannot be an eternal lordship, because of the contradiction between mundaneness and the having an unobstructed will : such is the meaning.<sup>1</sup>

b. He states another objection to the Lord's being the governor :<sup>2</sup>

न रागादृते <sup>3</sup> तत्सिद्धिः प्रतिनियतकारणत्वात्  
॥ ६ ॥

*Objection to there  
being a Lord.*

*Aph. 6.* This [position, viz., that there is a Lord,] cannot be established without [assuming that he is affected by] Passion ; because that is the determinate cause [of all energizing].

a. That is to say : moreover, it cannot be proved that he is a *governor*, unless there be Passion ; because Passion is the determinate cause of activity.<sup>4</sup>

<sup>1</sup> संसारसत्त्वेऽपि चेदीश्वरस्तर्हि सर्गोद्युत्पन्नपुरुषे  
परिभाषामात्रमस्माकमिव भवतामपि स्यात्संसा-  
रित्वाप्रतिहतेच्छत्वयोर्विरोधान्नित्यैश्वर्यानुपपत्तेरि-  
त्यर्थः ॥

<sup>2</sup> ईश्वरस्याधिष्ठातृत्वे बाधकान्तरमाह ॥

<sup>3</sup> जगत्सिद्धिः is the lection of Vedānti Mahādeva, in the text, and also in the comment. *Ed.*

<sup>4</sup> किं च रागं विना नाधिष्ठातृत्वे सिध्यति  
प्रवृत्तौ रागस्य प्रतिनियतकारणत्वादित्यर्थः ॥

b. But then, be it so, that there is Passion in the Lord, even. To this he replies :<sup>1</sup>

तद्योगेऽपि न नित्यमुक्तः ॥ ७ ॥

*This objection, further.*

*Aph. 7.* Moreover, were that [Passion] conjoined with him, he could not be eternally free.

a. That is to say : moreover, if it be agreed that there is conjunction [of the Lord] with Passion, he cannot be eternally free ; and, therefore, thy tenet [of his eternal freedom] is invalidated.<sup>2</sup>

b. Pray [let us ask], does lordship arise from the immediate union, with Soul, of the wishes, &c., which we hold to be properties of Nature, [not properties of Soul]? Or from an influence by reason of the mere existence of proximity, as in the case of the magnet? Of these he condemns the former alternative.<sup>3</sup>

<sup>1</sup> नन्वेवमस्तु रागोऽपीश्वरे । तत्राह ॥

<sup>2</sup> रागयोगेऽपि स्वीक्रियमाणे स नित्यमुक्तो न स्यात्ततश्च ते सिद्धान्तहानिरित्यर्थः ॥

<sup>3</sup> ऐश्वर्यं किं प्रधानधर्मत्वेनास्मदभिमतानामिच्छादीनां साक्षादेव चेतनसंबन्धात् । किं वायस्कान्तमणिवत्संनिधिसत्तामात्रेण प्रेरकत्वादिति । तत्राद्यं पक्षं दूषयति ॥

## प्रधानशक्तियोगाच्चेत्सङ्गापत्तिः<sup>1</sup> ॥ ८ ॥

*Objection, on one branch of an alternative.*

*Aph. 8.* If it were from the conjunction of the properties of Nature, it would turn out that there is association, [which Scripture denies of Soul].

*a.* From the conjunction, with Soul, of 'the properties of Nature,' i.e., Desire, &c., Soul, also, would turn out [contrary to Scripture,] to be associated with properties.<sup>2</sup>

*b.* But, in regard to the latter [alternative], he says:<sup>3</sup>

## ‘सत्तामाचाच्चेत्सर्वैश्वर्यम् ॥ ९ ॥

*Objection, on the other branch.*

*Aph. 9.* If it were from the mere existence [of Nature, not in association, but simply in proximity], then lordship would belong to every one.

<sup>1</sup> -योगाच्चेद्धर्मसङ्गापत्तिः is the reading of Vijnána, in some MSS., and, in some, that of Nágeśa, who, however, in others, omits चेत्. *Ed.*

<sup>2</sup> प्रधानशक्तेरिच्छादेः पुरुषे योगात्पुत्रवत्यापि धर्मसङ्गापत्तिः ॥

<sup>3</sup> अन्ये त्वाह ॥

<sup>4</sup> Some MSS. of Vijnána exhibit, instead of सत्तामाचात्, सत्तामाचेण. *Ed.*

a. That is to say: if lordship is by reason of the mere existence of proximity, as in the case of the magnet [which becomes affected by the simple proximity of iron], then it is settled, as we quite intend it should be, that even all men, indifferently, experiencers in this or that [cycle of] creation, [may] have lordship; because it is only by conjunction with all experiencers, that Nature produces Mind, &c. And, therefore, your tenet of there being only one Lord is invalidated.<sup>1</sup>

b. Be it as you allege; yet these are false reasonings; because they contradict the evidence which establishes [the existence of] a Lord. Otherwise, Nature, also, could be disproved by thousands of false reasonings of the like sort. He therefore says:<sup>2</sup>

### प्रमाणभावान्न तत्सिद्धिः १० ॥

*Denial that there is any evidence of a Lord.*

*Aph. 10.* It is not established [that there is an eternal Lord]; because there is no evidence of it.

• <sup>1</sup> अयस्कान्तवत्संनिधिसत्तामात्रेण चेदैश्वर्यं तर्हि सर्वेषामेव तत्तत्सर्गेषु भोक्तॄणां पुंसामविशेषेणैश्वर्यमस्मदभिप्रेतमेव सिद्धमखिलभोक्तृसंयोगादेव प्रधानेन महदादिसर्जनादिति । ततश्चैक एवेश्वर इति भवत्सिद्धान्तहानिरित्यर्थः ॥

<sup>2</sup> स्यादेतदीश्वरसाधकप्रमाणविरोधेनैतेऽसत्तर्का एव । अन्यथैवंविधासत्तर्कसहस्रैः प्रधानमपि बाधितुं शक्यत इत्यत आह ॥



a. Its establishment, i.e., the establishing that there is an eternal Lord. Of the Lord, in the first place, there is not *sense*-evidence; so that only the evidences of inference and of testimony can be offered; and these are inapplicable such is the meaning.<sup>1</sup>

b. The inapplicability he sets forth in two aphorisms :<sup>2</sup>

### संबन्धाभावानुमानम् ॥११॥

*Denial that it can be established by inference.*

*Aph.* 11. There is no inferential proof [of there being a Lord]; because there is [here] no [case of invariable] association [between a sign and that which it might betoken].

a. 'Association,' i.e., invariable concomitancy. 'There is none;' i.e., none exists, [in this case]. And so there is no inferential proof of there being a Lord; because, in such arguments as, 'Mind, or the like, has a maker, because it is a product,' [the fact of] invariable concomitancy<sup>3</sup> is not established; since there is no compulsion [that every product should have had an intelligent maker]. Such is the meaning.<sup>4</sup>

<sup>1</sup> तत्सिद्धिर्नित्येश्वरसिद्धिः । ईश्वरे तावत्प्रत्यक्षं नास्तीत्यनुमानशब्दावेव प्रमाणे वक्तव्ये ते च न संभवत इत्यर्थः ॥

<sup>2</sup> असंभवमेव प्रतिपादयति सूचाभ्याम् ॥

<sup>3</sup> *Vyāpyatva*, here rendered, is regarded as a synonym of *vyāpti*, by which *sambandha*, 'association,' is interpreted just above. Hence I have bracketed the words 'the fact of.' *Ed.*

<sup>4</sup> संबन्धो व्याप्तिः । अभावोऽसिद्धिः । तथा च

b. Nor, moreover, he tells us, is there [the evidence of] Testimony<sup>1</sup> [to there being a Lord]:

श्रुतिरपि प्रधानकार्यत्वस्य ॥ १२ ॥

*Denial that there is Scripture for it.* Aph. 12. Moreover, there is Scripture for [this world's] being the product of Nature, [not of a Lord].

a. Scripture asserts, exclusively, that the world is the product of Nature, not that it has Soul for its cause.<sup>2</sup>

b. He refutes, diffusely, by a cluster [of seven aphorisms],<sup>3</sup> the opinion of an opponent in regard to that which was established in the first Section,<sup>4</sup> viz., 'Bondage does not arise from Ignorance,' [conjoined with Soul].<sup>5</sup>

महदादिकं सकर्तृकं कार्यत्वादित्याद्यनुमानेष्वप्र-  
योजकत्वेन व्याप्यत्वासिद्ध्या नेश्वरेऽनुमानमित्यर्थः ॥

<sup>1</sup> नापि शब्द इत्याह ॥

<sup>2</sup> प्रपञ्चे प्रधानकार्यत्वस्यैव श्रुतिरस्ति न चेत-  
नकारणत्वे ॥

<sup>3</sup> Read, instead of 'by a cluster,' &c., 'by enunciations.' *Vide* p. 264, note 4, *supra*. *Ed.*

<sup>4</sup> *Pada*, here used for *adhyāya*, which the translator renders by 'Book.' For the Aphorism referred to, and carelessly quoted in part, *vide supra*, p. 24. *Ed.*

<sup>5</sup> नाविद्यातो बन्ध इति यत्सिद्धान्तितं प्रथम-  
पादे तत्र परमतं विस्तरतः प्रघट्टकेन दूषयति ॥

## नाविद्याशक्तियोगो निःसङ्गस्य ॥ १३ ॥

*Conjunction, in the case of the solitary, would be a contradiction.*

*Aph. 13.* With that which is solitary there cannot be conjunction of the property of Ignorance.

*a.* Since Soul has no association [with anything whatever], it is plainly impossible for it to be united with the property of Ignorance.<sup>1</sup>

*b.* But then, [it may be replied,] what is to be asserted is, that the conjunction of Ignorance is simply through force of Ignorance [which is a negation, or nonentity]; and so, since this is no *reality*, there is no *association* occasioned thereby. To this he replies :<sup>2</sup>

## तद्योगे तत्सिद्धावन्योन्याश्रयत्वम् ॥ १४ ॥

*A suggestion repelled.*

*Aph. 14.* Since the existence of this [alleged *negative* Ignorance] is established [only] on the ground of its [pretended] conjunction, there is a vicious circle.<sup>3</sup>

*a.* And, if it is by the conjunction of Ignorance that Ignorance is established, there is 'a vicious circle,' [lite-

<sup>1</sup> निःसङ्गतया चेतनस्याविद्याशक्तियोगः साक्षाच्च संभवतीति ॥

<sup>2</sup> नन्वविद्यावशादेवाविद्यायोगो वक्तव्यस्तथा चापारमार्थिकत्वाच्च तथा सङ्ग इति । तच्चाह ॥

<sup>3</sup> For a different translation of this Aphorism, and of what introduces and succeeds it, see the *Rational Refutation*, &c., p. 257. *Ed.*

rally, a resting of each on the other, alternately], a resting a thing on itself, or, in short, a *regressus in infinitum*.<sup>1</sup>

b. In reply to the doubt [suggested by the Naiyáyika], 'but then, as in the case of seed and sprout, the *regressus in infinitum* is no objection,' he replies :<sup>2</sup>

न बीजाङ्कुरवत्सादिसंसारश्रुतेः ॥ १५ ॥

*The world has a beginning.*

*Aph. 15.* It is not as in the case of seed and sprout; for Scripture teaches that the world *has* a beginning.

a. There cannot belong to it such a *regressus in infinitum* as that of seed and sprout; because there is Scripture for the fact that the mundane state of souls, consisting of all undesirable things, viz., Ignorance, &c., had a beginning. For we hear, in Scripture, that these cease to exist at the dissolution of all things, in profound sleep, &c. Such is the meaning.<sup>3</sup>

b. But then, [you Vedántís will say], according to us, Ignorance is technically so termed, and is not, e. g., in

<sup>1</sup> अविद्यायोगादविद्यासिद्धौ चान्योन्याश्रयत्वमात्माश्रयत्वमनवस्था वेति शेषः ॥

<sup>2</sup> ननु बीजाङ्कुरवदनवस्था न दोषायेत्याशङ्क्याह ॥

<sup>3</sup> बीजाङ्कुरवदनवस्था न संभवति पुष्पाणां संसारस्याविद्याद्यखिलानर्थरूपस्य सादित्वश्रुतेः । प्रलयसप्तपत्यादावभावश्रवणादित्यर्थः ॥

the shape, specified by the *Yoga*, of supposing what is not soul, to be soul; and so, just like your 'Nature,' since this [Ignorance] of ours has an unbroken eternity, though it be lodged in Soul, there is no disparagement of the solitariness thereof: in regard to this doubt, having deliberated on this artificial sense of the word 'Ignorance,' he objects to it:<sup>1</sup>

विद्यातोऽन्यत्वे<sup>2</sup> ब्रह्मबाधप्रसङ्गः<sup>3</sup> ॥ १६ ॥

*Soul and knowledge not identical.* Aph. 16. Then Brahma would be found to be excluded [from existence]; because he is something else than knowledge.

a. If the meaning of the word 'Ignorance' (*avidyā*) be only 'otherness than knowledge,' then *Brahmā*, soul itself, would be found to be excluded, to perish, through his being annihilable by knowledge; since *he* is other than knowledge: such is the meaning.<sup>4</sup> [Further]:

<sup>1</sup> नन्वस्माकमिदं विद्या पारिभाषिकी न तु योगो-  
क्तानात्मन्यात्मबुद्ध्यादिरूपा तथा च भवतां प्रधान-  
नवदेवास्माकमपि तस्या अखण्डानादितया पुरुष-  
निष्ठत्वेऽपि नासत्ताहानिरित्याशङ्कायां परिक-  
ल्पितमविद्याशब्दार्थं विकल्प्य दूषयति ॥

<sup>2</sup> One of my MSS. of Nāgēśa has विद्यान्यत्वे. Ed.

<sup>3</sup> -प्रसङ्गेः, found in some MSS. of Vijnāpa, is the reading of Aniruddha and of Nāgēśa. Ed.

<sup>4</sup> यदि विद्यान्यत्वमेवाविद्याशब्दार्थस्तर्हि तस्य

## अबाधे नैष्कल्यम् ॥ १७ ॥

*Knowledge, not excluding ignorance, would be resultless.*

*Aph. 17.* Were there not exclusion, then there would be resultlessness.

a. But, if the existence of ignorance were really not excluded by knowledge, then there would be resultlessness of knowledge, because of its not debarring Ignorance, [which is the only result competent to knowledge]: such is the meaning.<sup>1</sup>

b. He censures the other alternative,<sup>2</sup> [viz., that knowledge *might* exclude Soul]:

## विद्याबाध्यत्वे जगतोऽप्येवम् ॥ १८ ॥

*On the Vedānta theory, the world ought to vanish.*

*Aph. 18.* If it [Ignorance,] meant the being excludible by Knowledge, it would be [predicable], in like manner, of the world, also.

a. If, on the other hand, the being excludible by Knowledge, in the case of the soul, which possesses properties,

ज्ञाननाशयतया ब्रह्मण आत्मनोऽपि बाधो नाशः  
प्रसज्यते विद्याभिन्नत्वादित्यर्थः ॥

<sup>1</sup> यदि त्वविज्ञानमैव विद्या न बाध्येत  
तर्हि विद्यावैफल्यमात्रेण न ब्रह्मणा बाध्येत  
त्यर्थः ॥

<sup>2</sup> पक्षान्तरं दूषयति

NOT EXCHANGEABLE  
NOT SALABLE.

be, indeed, what is meant by the being Ignorance, in that case 'the world,' the whole mundane system, viz., Nature, Mind, &c., would, also, in like manner, be Ignorance. And so, the whole mundane system being merely Ignorance, since the Ignorance would be annihilated by one man's knowledge, the mundane system would become invisible to others, also. Such is the import.<sup>1</sup>

तद्रूपत्वे सादित्वम्<sup>2</sup> ॥ १९ ॥

*The Vedānta theory self-contradictory.* Aph. 19. If it [Ignorance,] were of that nature, it would be something that had a commencement.

a. Or suppose it to be the case, that to be Ignorance means simply the being excludible by Knowledge, still such a thing could not have had an *eternal* existence in souls [as held by Vedāntís (see § 15, b.)], but must have had a commencement. For it is proved, by such re-

<sup>1</sup> यदि पुनर्विद्यया चेतने धर्मिणि बाध्यत्वमे-  
वाविद्यात्वमुच्यते तथा सति जगतः प्रकृतिम-  
हदाद्यखिलप्रपञ्चस्याप्येवमविद्यात्वं स्यात् । तथा  
अखिलप्रपञ्चस्यैवाविद्यात्वे सत्येकस्य ज्ञानेना-  
विद्यानाशदन्यैरपि प्रपञ्चो न दृश्येतेति भावः ॥

<sup>2</sup> Owing to a clerical defect, both my MSS. of Nāgessa's work omit this Aphorism, and also much of the comment preceding and following it. *Ed.*

cited texts as, 'Consisting of knowledge alone,'<sup>12</sup> &c., that, at the time of the universal dissolution, &c., the soul consists of Knowledge alone. Such is the meaning. Therefore, it is settled that there is no other Ignorance, annihilable by Knowledge, than that stated in the *Yoga* system; and this is a property of the understanding only, not a property of the soul.<sup>3</sup>

b. By a cluster of [six] aphorisms,<sup>4</sup> he clears up the *primâ facie* view of an opponent, in regard to that which was stated in the same Book [Book V., § 2], that Nature's energizing is due to Merit:<sup>5</sup>

<sup>1</sup> *Bṛihadâraṇyaka Upanishad*, ii. 4, 12; or *Śatapatha-brāhmaṇa*, xiv., 5, 4, 12. *Ed.*

<sup>2</sup> Professor Gough has, 'a pure indifference of thought.' *Philosophy of the Upanishads*, p. 153. *Ed.*

३ भवतु वा यथा कथंचिद्विद्याबाध्यत्वमेवा-  
विद्यात्वं तथापि तादृशवस्तुनः सादित्वमेव पुरुषेषु  
नत्वनादित्वं संभवति । विज्ञानघन एवेत्याद्यु-  
क्तश्रुतिभिः प्रलयादौ पुरुषस्य चिन्मात्रत्वसिद्धे-  
रित्यर्थः । तस्माद्योगदर्शनोक्तादन्या नास्त्यविद्या  
ज्ञाननाश्या सा च बुद्धिधर्म एव न पुरुषधर्म इति  
सिद्धम् ॥

<sup>4</sup> Read, instead of 'by a cluster,' &c., 'by enunciations.' *Ed.*

५ अत्रैवाध्याये कर्मनिमित्ता प्रधानप्रवृत्तिरिति  
यदुक्तं तच्च परपूर्वपक्षं समाधत्ते प्रघट्टकेन ॥



न धर्मापलापः प्रकृतिकार्यवैचित्र्यात् ॥ २० ॥

*Merit is undeniable.* Aph. 20. There is no denying Merit; because of the diversity in the operations of Nature.

a. Merit is not to be denied on the ground of its being no object of sense; because it is inferred; since, otherwise, 'the diversity in the operations of Nature' [accommodating one person, and inconveniencing another,] would be unaccounted for: such is the meaning.<sup>1</sup>

b. He states further proof, also: <sup>2</sup>

श्रुतिलक्षणाभिहितमिति ॥ २१ ॥

*Proofs of this.* Aph. 21. It [the existence of Merit,] is established by Scripture, by tokens, &c.

a. He shows to be a fallacy the argument of the opponent, that Merit exists not, because of there being no sense-evidence of it: <sup>3</sup>

न नियमः प्रमाणान्तरावकाशात् ॥ २२ ॥

<sup>1</sup> अप्रत्यक्षतया धर्मापलापो न संभवति प्रकृतिकार्येषु वैचित्र्याद्युपपत्त्या तन्मुद्राजाल-  
त्यर्थः ॥

<sup>2</sup> प्रमाणान्तरमप्याह ॥

<sup>3</sup> प्रत्यक्षाभावाच्च न स्तिष्ठिरिति परस्य हेतुमा-  
भासीकरोति ॥

*Sense-evidence not the only kind of evidence.*

*Aph.* 22. There is, here, no necessity; for there is room for other proofs.

*a.* That is to say: there is no necessity that a thing of which there is no mundane sense-evidence must be non-existent; because things are subject to *other* proofs.<sup>1</sup>

*b.* He proves that there exists Demerit, as well as Merit:<sup>2</sup>

उभयचायेयम् ॥ २३ ॥

*Demerit as certain as Merit.*

*Aph.* 23. It is thus, moreover, in both cases.

*a.* That is to say: the proofs apply to Demerit, just as they do to Merit.<sup>3</sup>

अर्थात्सिद्धिश्चेत्समानमुभयोः ॥ २४ ॥

*The proof of each the same.*

*Aph.* 24. If the existence [of Merit] be as of course, [because, otherwise, something would be unaccounted for], the same is the case in respect of both.

*a.* But then, *merit* is proved to exist by a natural consequence in this shape, viz., that, otherwise, an injunction

<sup>1</sup> लौकिकप्रत्यक्षाभावाद्वस्त्वभाव इति नियमो नास्ति प्रमाणान्तरेणापि वस्तूनां विषयीकरणादित्यर्थः ॥

<sup>2</sup> धर्मवदधर्ममपि साधयति ॥

<sup>3</sup> धर्मवदधर्मेऽप्येवं प्रमाणानीत्यर्थः ॥

would be unaccounted for; but there is none such in respect of *demerit*: so how can Scriptural or logical argument be extended to *demerit*? If any one says this, it is not so; since there is proof, in the shape of natural consequence, 'it is alike, in respect of both,' i. e., of both merit and demerit; because, otherwise, a *prohibitory* injunction, such as, 'He should not approach another's wife,' would be unaccounted for. Such is the meaning.<sup>1</sup>

b. He repels the doubt, that, if Merit, &c., be acknowledged [to exist], then, in consequence of souls' having properties, &c., they must be liable to modification, &c.:<sup>2</sup>

अन्तःकरणधर्मत्वं धर्मादीनाम् ॥ २५ ॥

*Merit, &c., inhere in what.* Aph. 25. It is of the internal organ<sup>3</sup> [not of *soul*,] that Merit, &c., are the properties.

<sup>1</sup> ननु विध्यन्यथानुपपत्तिरूपयार्थापत्त्या धर्म-  
सिद्धिः सा च नास्त्यधर्म इति कथं श्रौतलिङ्गा-  
तिदेशोऽधर्म इति चेन्न यतः समानमुभयोर्धर्मा-  
धर्मयोरर्थापत्तिरूपं प्रमाणमस्ति परदारान्न गच्छे-  
दिति निषेधविध्यन्यथानुपपत्तेरित्यर्थः ॥

<sup>2</sup> ननु धर्मादिकं चेत्स्वीकृतं तर्हि पुरुषाणां  
धर्माभिन्नेन परिणामाद्यापत्तिरित्याशङ्कं परि-  
हरति ॥

<sup>3</sup> The 'great internal organ' (*mahat*), called also *buddhi*, is here referred to. See Book I., Aph. 64, a. Aniruddha's comment runs:

a. In the expression ' &c.' are included all those that are stated, in the *Vaiśeṣika* Institute, as peculiar qualities of soul.<sup>1</sup>

b. [To the objection, that the existence of an internal organ, as well as of the Qualities from which such might arise, is debarred by Scripture, he replies]:

गुणादीनां च नात्यन्तबाधः ॥ २६ ॥

*Aph.* 26. And of the Qualities, &c.,  
*The Qualities exist,* there is not absolute debarment.  
*though not in soul.*

a. The Qualities, viz., Purity, &c., and their properties, viz., happiness, &c., and their products, also, viz., Mind, &c., are not denied essentially, but are denied only adjunctively in respect of soul; just as we deny that heat [in red-hot iron,] belongs to the iron.<sup>3</sup>

b. In regard to the doubt, 'Why, again, do we not deny

बुद्धिधर्मत्वम् । आत्मधर्मत्वे निःसङ्गत्वश्रुतिवि-  
 रोधः । *Ed.*

<sup>1</sup> आदिशब्देन वैशेषिकशास्त्रोक्ताः सर्व आत्म-  
 विशेषगुणा गृह्यन्ते ॥

<sup>2</sup> *Vide supra*, p. 71, Aph. 61, b. *Ed.*

<sup>3</sup> गुणानां सत्त्वादीनां तद्दर्माणां च सुखादीनां  
 तत्कार्याणामपि महदादीनां स्वरूपतो नास्ति  
 बाधः किं तु संसर्गत एव चेतने बाधोऽयस्यौषण्य-  
 बाधवत् ॥

them an essence, as we do to what is meant by the words *sleep, wish, &c*?' he says :<sup>1</sup>

**‘पञ्चावयवयोगात्सुखसंविद्धिः’ ॥ २७ ॥**

*The above thesis argued.*

*Aph. 27.* By a conjunction of the five members [of an argumentative statement] we discern [that] Happiness [exists].

a. Here, in order to get a particular subject of his assertion, he takes *happiness* alone, one portion of the matter in dispute, as a representative of the entire matter. But the better reading is, ‘we discern [that] Happiness, &c., [exist].’ The five members of an argumentative statement are the Proposition, Reason, Example, Synthesis [of the two premises], and Conclusion; and, by the ‘conjunction,’ i. e., the combination, of these, all things, viz., Happiness, &c., are proved to exist. Such is the meaning.<sup>4</sup>

**‘कुतः पुनः स्वरूपत एव बाधो न भवति  
स्वप्नमनोरथादिपदार्थवदित्याकाङ्क्षायामाह ॥**

<sup>1</sup> One of my MSS. of Aniruddha has -संयोगात्. *Ed.*

<sup>2</sup> Nágeśa has सुखादिसंविद्धिः, the lection which, according to Vijnána, is to be preferred. *Ed.*

**‘अथ विशिष्य पक्षीकरणाय विवादविषये-  
कदेशस्य सुखमात्रस्य ग्रहणं सर्वविषयोपलक्षकम् ।  
सुखादिसंविद्धिरिति पाठस्तु समीचीनः । पञ्चा-  
वयवाः न्यायस्य प्रतिज्ञाहेतदाहरणोपनयनिग-**

b. And the employment [of the argument] is this :

- (1) Pleasure is real ;
- (2) Because it produces motion in something.
- (3) Whatever produces motion in anything is real, as are sentient beings ;
- (4) And pleasure produces motion in things, in the way of horripilation, &c. :
- (5) Therefore, it is real.<sup>1</sup>

c. But then the *Chárváka*, next, doubts whether there be any evidence other than sense-evidence ; since [he contends,] there is no truth in the assertion [of an inductive conclusion], that such and such is pervaded by such and such, &c.<sup>2 3</sup>

न सकृद्गृहणात्संबन्धसिद्धिः ॥ २८ ॥

मनानि तेषां गेयाद्वेत्तव्यान्मुखाद्विखिलपदार्थ-  
सिद्धिरित्यर्थः ॥

<sup>1</sup> प्रयोगश्चायम् । सुखं सत् । अर्थक्रियाका-  
रित्वात् । यद्यदर्थक्रियाकारि तत्सद्यथा चेतनाः ।  
पुलकादिरूपार्थक्रियाकारि च सुखम् । तस्मात्स-  
दिति ॥

<sup>2</sup> ननु प्रत्यक्षातिरिक्तं प्रमाणमेव न भवति  
व्यापत्वाद्यसिद्धेरिति चार्वाकः पुनः शङ्कते ॥

<sup>3</sup> For the *Chárvákas'* rejection of the authority of inference, see pp. 5, *et seq.*, of the translation of the *Sarva-darśana-sangraha* by Professors Cowell and Gough. *Ed.*

*The validity of inferences questioned.*

*Aph.* 28. Not from once apprehending is a connexion established.

*a.* That is to say : from *once* apprehending concomitance [of a supposed token and the thing betokened], a 'connexion,' i. e., a pervadedness [or invariable attendedness of the token by the betokened,] is not established; and *frequency* [of the same apprehension] follows<sup>1</sup> [the rule of the single apprehension; just as a thousand times nothing amount to nothing]. Therefore [argues the sceptic,] since the apprehending of an invariable attendedness is impossible, nothing can be established by *Inference*. [This] he clears up:<sup>2</sup>

नियतधर्मसाहित्यमुभयोरेकतरस्य वा व्याप्तिः

॥ २९ ॥

*This point cleared up.* *Aph.* 29. Pervadedness is a constant consociation of characters, in the case of both, or of one of them.

*a.* 'Consociation of characters', i. e., consociation in the fact of being characters [or properties of something]; in short, concomitancy. And so we mean, that that concomitancy is 'pervadedness,' [furnishing solid ground for infer-

<sup>1</sup> As suggestive of the correction here required, see Professor Cowell's *Aphorisms of Śāṅdilya*, &c., p. 8, text and foot-note. *Ed.*

<sup>2</sup> सकृत्सं. चारयहणात्संबन्धो व्याप्तिर्न सिध्यति भूयस्त्वं चाननुगतम् । अतो व्याप्तिर्यहासंभवाच्चानुमानेनार्थसिद्धिरित्यर्थः । समाधत्ते ॥

<sup>3</sup> Nāgēśa has, instead of नियतं, नियतं. *Ed.*

ence], which is invariably non-errant, whether in the case of 'both,' the predicate and the reason, or in the case of 'one of them,' the reason only. 'Of both' is mentioned with reference to the case of 'equal pervadedness': [e. g., every equilateral triangle is equiangular, and, conversely, every equiangular triangle is equilateral]. And the invariableness may be apprehended through an appropriate confutation [or *reductio ad absurdum* of the denial of it]; so that there is no impossibility in apprehending 'pervadedness,' [and of inferring on the strength of it]. Such is the import.<sup>1</sup>

b. He declares that Pervadedness is not an additional principle, consisting, e. g., of some such power as is to be mentioned<sup>2</sup> [in § 31]:

न तत्त्वान्तरं वस्तुकल्पः प्रसक्तः ॥ ३० ॥

*Pervadedness not an additional principle.*

*Aph. 30.* It [Pervadedness,] is not [as some think (see § 31),] an additional principle [over and above the twenty-five (Book I., § 61)]; for it is unsuitable to postulate entities [*praeter rationem*].

<sup>1</sup> धर्मसाहित्यं धर्मतायां साहित्यं सहचार इति यावत् । तथा चोभयोः साध्यसाधनयोरेकतरस्य साधनमात्रस्य वा नियतोऽव्यभिचरितो यः सहचारः स व्याप्तिरित्यर्थः । उभयोरिति समव्याप्तिपक्षे प्रोक्तम् । नियमश्चानुकूलतर्केण ग्राह्य इति न व्याप्तिरिति संभव इति भावः ॥

<sup>2</sup> व्याप्तिर्वक्ष्यमाणशक्त्यादिरूपं पदार्थान्तरं न भवतीत्याह ॥



a. 'Pervadedness' is not an entity other than a fixed co-association of characters ; because it is unsuitable to suppose, further, some entity as the residence of what constitutes 'pervadedness.' But *we* consider that what constitutes 'pervadedness' belongs to extant things simply. Such is the meaning.<sup>1</sup>

b. He states the opinion of others :<sup>2</sup>

निजशक्त्युद्भवमित्याचार्याः ॥ ३१ ॥

*A heterodox opinion  
regarding 'Pervaded-  
ness.'*

*Aph. 31.* [But certain] teachers say that it [Pervadedness,] is [another principle, in addition to the twenty-five,] resulting from the power of the thing itself.

a. But other teachers assert that 'Pervadedness' is, positively, a separate principle, in the shape of a species of power, generated by the native power of the 'pervaded.' But [they continue,] 'Pervadedness' is not simply a power of the [pervaded] thing itself ; else it would exist wherever the thing is, [which 'pervadedness' does *not* do]. For smoke, when it has gone to another place [than the point of its origination], is not attended by fire ; and, by going into another place, that power is put an end to. Therefore [contend these teachers,] there is no over-extension in the

<sup>1</sup> नियतधर्मसाधित्यातिरिक्तं वस्तु व्याप्तिर्न भवति ॥ साधित्वाश्रयस्य वस्तुनेऽपि कल्पनाप्रज्ञात् । अस्माभिरस्तु सिद्धवस्तुन एव व्याप्तिवशात् कल्पितमित्यर्थः ॥

<sup>2</sup> परमतमा ॥

above-stated definition ; for, according to our doctrine, the smoke [which betokens fire] is to be specialized as that which is at the time of origination. Such is the import.<sup>1</sup>

### आधेयशक्तियोग इति पञ्चशिखः ॥ ३२ ॥

*Opinion of Pancha-  
śikha.*

*Aph. 32.* Panchaśikha<sup>2</sup> says that it ['Pervadedness,'] is the possession of the power of the sustained.

*a.* That is to say : Panchaśikha holds that *pervadingness* is the power which consists in being the *sustainer*, and that 'Pervadedness'<sup>3</sup> is the having the power which consists in being the sustained ; for Intellect, and the rest, are treated as being pervaded [or invariably attended,] by Nature, &c. ;<sup>4</sup>

१ अपरे त्वाचार्या व्याप्यस्य स्वशक्तिजन्यं शक्ति-  
विशेषरूपं तत्त्वान्तरमेव व्याप्तिरित्युच्यते । निजश-  
क्तिमात्रं तु यावद्व्यवस्थायितया न व्याप्तिः । देश-  
न्तरगतस्य धूमस्य वह्न्यव्याप्यत्वाद्देशान्तरगमनेन  
च सा शक्तिर्नाश्यत इति नोक्तलक्षणेऽतिव्याप्तिः  
स्वमते तूत्पत्तिकालावच्छिन्नत्वेन धूमो विशेषणीय  
इति भावः ॥

<sup>2</sup> The translator's 'the Panchaśikha' I have everywhere cor-  
rected. *Ed.*

<sup>3</sup> This is to render *vyāpyatva*, on which *vide supra*, p. 320,  
note 8. *Ed.*

४ बुद्ध्यादिषु प्रकृत्यादिव्याप्यताव्यवहारादाधार-

[and this means that each product, in succession, is *sustained* by what precedes it in the series].

b. But then, why is a 'power of the sustained' postulated? Let 'Pervadedness' be simply an essential power of the *thing* pervaded. To this he [Panchasikha,] replies :<sup>1</sup>

न <sup>2</sup>स्वरूपशक्तिर्नियमः पुनर्वादप्रसक्तेः ॥ ३३ ॥

*Panchasikha's reply to an objection.*

*Aph. 33.* The relation is not an essential power; for we should have [in that case,] a tautology.

a. But 'the relation,' viz., 'Pervadedness,' is not an essential power; for we should [thus] have a tautology; because, just as there is no difference between 'water-jar' and 'jar for water,' so, also, there is none in the case of 'Intellect' and 'what is Pervaded' [by Nature, of which Intellect consists]. Such is the meaning.<sup>3</sup>

ताशक्तिर्यापकताधेयताशक्तिमत्त्वं च व्याप्यत्वमिति पञ्चशिख इत्यर्थः ॥

<sup>1</sup> नन्वाधेयशक्तिः किमर्थं कल्प्यते । व्याप्यवस्तुनः स्वरूपशक्तिरेव व्याप्तिरस्तु । तच्चाह ॥

<sup>2</sup> Aniruddha and Vedānti Mahādeva read स्वरूपशक्तिर्नियमः. *Ed.*

<sup>3</sup> स्वरूपशक्तिस्तु नियमो व्याप्तिर्न भवति पौनरुक्त्यप्रसङ्गाद्द्वटः कलश इति बहुव्रीहिर्याप्येति व्याप्यार्थाभेदेनेत्यर्थः ॥

b. He himself explains the 'Tautology :'<sup>1</sup>

वशेषानर्थक्यप्रसङ्गे ॥ ३४ ॥

*The reason why.*

*Aph.* 34. Because we should find the distinction unmeaning; [as Intellect does not differ from Nature at all, except as does the sustained from the sustainer].

a. This is almost explained by the preceding aphorism.<sup>2</sup>

b. He [Panchasikha,] mentions another objection :<sup>3</sup>

पल्लवादिष्वनुपपत्तेश्च ॥ ३५ ॥

*A further reason.*

*Aph.* 35. And because it [Pervadeness,] would not be reconcilable in shoots, &c.

a. Because shoots, &c., are invariably attended [at their origination,] by trees, &c. But this cannot be called simply an essential power [in the shoot]; because, since the essential power [that which belongs to the shoot *as being* a shoot,] does not depart, even in the case of an amputated shoot, we should, even then, find it attended [by the tree, which, however, no longer accompanies it]. Such is the sense. But the power [(see § 32), which consists in having the

<sup>1</sup> पौनरुक्त्यं स्वयमेव विवृणोति ॥

<sup>2</sup> पूर्वसूत्र एव व्याख्यातप्रायमिदम् ॥

<sup>3</sup> दूषणान्तरमाह ॥

<sup>4</sup> Aniruddha omits च. *Ed.*

character] of the 'sustained' is destroyed at the time of amputation ; so that there is no 'Pervadedness' *then*. Such is the import.<sup>1</sup>

6. But then what? Panchasíkhā says that 'Pervadedness' is not a result of any *essential* power. Then, since smoke is not *sustained* by fire [see § 32, where he contends that 'sustainedness' is what really expresses *pervasion*], it would turn out that it [viz., smoke,] is *not* [as token of something that is betokened,] *accompanied* by fire. To this he says :<sup>2</sup>

आधेयशक्तिसिद्धौ निजशक्तियोगः समानन्या-  
यात् ॥ ३६ ॥

*Reply, that this would  
prove too much.*

*Aph. 36.* Were it [thus] settled that it is a power of the 'sustained,' then, by the like argument, its dependence on an essential power, [as pretended by the heterodox teachers

<sup>1</sup> पल्लवादिषु वृक्षादिव्याप्यतास्ति । स्वरूपशक्तिमात्रं तु तस्य लक्षणं न संभवति छिन्नपल्लवेऽपि स्वरूपशक्तेरनपायेन तदानीमपि व्याप्यतापक्षेरित्यर्थः । आधेयशक्तिस्तु छेदकाले विनष्टेति न तदानीं व्याप्तिरिति भावः ॥

<sup>2</sup> ननु किं पञ्चशिखेन निजशक्त्युद्भवो व्याप्तिरेव नोच्यते । तर्हि धूमस्य वह्वाधेयत्वाभावाद्वह्व्याप्यतापक्षिरिति । तच्चाह ॥



of] its being inadequate, is disposed of, by means of an exposition of the powers, &c., of words : <sup>1</sup>

वाच्यवाचकभावः संबन्धः<sup>2</sup> शब्दार्थयोः ॥ ३७ ॥

*Sound and sense.*

*Aph. 37.* The connexion between word and meaning is the relation of expressed and expresser.

*a.* To the 'meaning' belongs the power termed expressibleness; to the 'word,' the power termed expression : simply this is their 'connexion;' their interrelation, as it were. <sup>3</sup>

<sup>1</sup> इदानीं पञ्चावयवरूपशब्दस्य ज्ञानजनकत्वो-  
पपत्तये शब्दशक्त्यादिनिर्वचनेन तदनुपपत्तिरूपं  
शब्दप्रामाण्ये परेषां बाधकमपास्यते ॥

<sup>2</sup> वाच्यवाचकसंबन्धः is the reading of Aniruddha. *Ed.*

<sup>3</sup> Instead of 'simply,' &c., read, 'this itself is their connexion, such [a connexion] as [is seen] in anatheticity.'

The 'connexion' in question is the *svarūpa-sambandha*, for which see Professor Cowell's translation of the *Kusumānjali*, p. 13, note †.

A better reading than the one which Dr. Ballantyne accepted from me is, certainly, that which omits the clause rendered, 'to the word, the power termed expression.' According to Nāgeśa, 'the expressibleness inherent in the meaning is the connexion [intended]':

अर्थगतं वाच्यत्वमनुयोगितावत्संबन्धः ।

*Anuyogin* and *anuyogitā*, as Professor Cowell informs me, are the opposites of *pratiyogin* and *pratiyogitā*, which latter I would represent, provisionally, by 'antithetic' and 'antitheticity.'

*Pratiyogin*, a very much commoner technicality than *anuyogin*, occurs in the comment on Aph. 95 of this Book. It must suffice, here, to add, that, as I learn from Professor Cowell, the *anuyogin*,

From one's knowing this [connexion between a given word and meaning], the meaning is suggested [or raised in the mind,] by the word. Such is the import.<sup>1</sup>

b. He mentions what things cause one to apprehend the powers<sup>2</sup> [in question]:

चिभिः संबन्धसिद्धिः<sup>3</sup> ॥ ३८ ॥

*Sense of words how learned.* Aph. 38. The connexion [between a word and its sense] is determined by three [means].

a. That is to say: the connexion [just] mentioned [in § 37,] is apprehended by means of these three, viz., information from one competent [to tell us the meaning], the usage of the old man [whose orders to his sons we hear, and then observe what actions ensue, in consequence (see the *Sāhitya-darpana*, § 11)], and application to the same thing which has a familiar name,<sup>4</sup> [whence we gather the sense of the less familiar synonym].

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or 'anathetic,' of *ghaṭābhāva*, 'non-existence of a jar,' is *ghaṭābhāva* itself, and the *pratiyogin*, or 'antithetic,' of *ghaṭābhāva* is *ghaṭa*, 'jar.' *Ed.*

<sup>1</sup> अर्थे वाच्यताख्या शक्तिः शब्दे वाचकताख्या शक्तिरस्ति सैव तयोः संबन्धोऽनुयोगितावत् । तज्ज्ञानाच्छब्देनार्थोपस्थितिरित्यर्थः ॥

<sup>2</sup> शक्त्या कारणाह ॥

<sup>3</sup> Aniruddha has संबन्धसिद्धेः. *Ed.*

<sup>4</sup> आप्नोपदेशोऽव्यवहारः प्रसिद्धपदसामानाधिकार्यादित्येति चिभिः क्तसंबन्धो गृह्यत इत्यर्थः ॥



## न कार्ये नियम उभयथा दर्शनात् ॥ ३९ ॥

*Imperatives and pre-  
dications.*

*Aph. 39.* There is no restriction to what is to be done; because we see it both ways.

*a.* That is to say: and there is no necessity that this apprehension of the powers [§ 37,] should occur only in the case of 'something [directed] to be done;' because, in [the secular life and dealings of] the world, we see the usage of the old man, &c., [§ 38,] in regard to what is *not* to be done [being something already extant], also, as well as in regard to what is to be done.<sup>1</sup>

## लोके व्युत्पन्नस्य<sup>2</sup> वेदार्थप्रतीतिः<sup>3</sup> ॥ ४० ॥

*Scriptural and secular  
senses of words the  
same.*

*Aph. 40.* He who is accomplished in the secular [connexion of words with meanings] can understand the sense of the Veda.

*a.* Here he entertains a doubt:<sup>4</sup>

<sup>1</sup> स च शक्तियः कार्ये एव भवतीति नियमो नास्ति लोके कार्यवदकार्येऽपि वृद्धव्यहारादि-दर्शनादित्यर्थः ॥

<sup>2</sup> Aniruddha reads लोकव्युत्पन्नस्य. *Ed.*

<sup>3</sup> Vijnána is singular as regards the lection -प्रतीतिः, instead of -प्रतीतेः. *Ed.*

<sup>4</sup> अथ शङ्कते ॥

न चिभिरपौरुषेयत्वाद्देदस्य तदर्थस्यातीन्द्रिय-  
त्वात्<sup>1</sup> ॥ ४१ ॥

*A doubt.* *Aph.* 41. Not by the three [means mentioned in § 38, objects some one, can the sense of the Veda be gathered]; because the Veda is superhuman, and what it means transcends the senses.

*a.* Of these he first repels the assertion, that what is meant [by the Veda] is something transcending the senses:<sup>2</sup>

न यज्ञादेः स्वरूपतो धर्मत्वं वैशिष्ट्यात् ॥ ४२ ॥

*This cleared up.* *Aph.* 42. Not so [i.e., what is meant by the Veda is not something transcending the senses]; because sacrificings, &c., are, in themselves, what constitutes merit, preeminently.

*a.* What is asserted [in § 41,] is not the case; since sacrificings, gifts, &c., in the shape, e.g., of the relinquishment of some thing for the sake of the gods, are really, in themselves, 'what constitutes merit,' i.e., what is enjoined by the Veda, 'preeminently,' i.e., because of their having preeminent fruit. And sacrificings, &c., since they are in the shape of wishings, &c., [of which we are perfectly conscious,] are not something transcending intuition. But 'what constitutes merit' [which the objector supposes to transcend intuition,] does not belong to something mysterious that resides in sacri-

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<sup>1</sup> Aniruddha exhibits the reading तदर्थस्याप्यतीन्द्रिय-  
त्वात्. *Ed.*

<sup>2</sup> तच्चातीन्द्रियार्थत्वमादौ निराकरोति ॥

ficings, &c., whence what is enjoined in the Veda must be beyond intuition. Such is the meaning.<sup>1</sup>

b. He repels also what was asserted [in § 41], viz., that, inasmuch as it [the Veda,] is superhuman, there can be no instruction by any competent person,<sup>2</sup> [in regard to its import]:

निजगतिर्युक्त्या व्यवच्छिद्यते ॥ ४३ ॥

*Knowledge of the Veda traditional.* Aph. 43. The natural force [of the terms in the Veda] is ascertained through the conversancy [therewith of those who successively transmit the knowledge].

a. But then, still, how can there be apprehension of the sense of Vaidic terms, in the case of gods, fruits [of actions], &c., which transcend sense? To this he replies:<sup>3</sup>

<sup>1</sup> यदुक्तं तन्न यतो देवतोद्देश्यकद्रव्यत्यागादिरूपस्य यज्ञदानादेः स्वरूपत एव धर्मत्वं वेदविहितत्वं वैशिष्ट्यात्प्रकृष्टफलकत्वात् । यज्ञादिकं चेच्छादिपलायनीयम् । नतु यज्ञादिविषयकापूर्वस्य धर्मत्वं येन वेदविहितस्यातीन्द्रियता स्यादित्यर्थः ॥

<sup>2</sup> यच्चात्तन्पौरुषेयत्वेनाप्नोपदेशाभाव इति तदपि निराकरोति ॥

<sup>3</sup> ननु तथाप्यतीन्द्रियदेवताफलादिषु कथं शक्तियगे वैशिष्ट्यात्पलायनीयता स्यात् । तच्चाह ॥

ये व्यायोग्येषु प्रतीतिजनकवास्तसिद्धिः<sup>1</sup> ॥ ४४ ॥

*Intelligibility of the  
Vedas undeniable.*

Aph. 44. This really takes place; because they [viz., the words,] give rise to knowledge, in the case both of things adapted [to sense] and of things not [so] adapted.

a. He defines the peculiarities which belong to words, just because this matter is connected with the question of the power of words to cause right knowledge:<sup>2 3</sup>

न नित्यत्वं वेदानां कार्यत्वश्रुतेः<sup>4</sup> ॥ ४५ ॥

*Eternity of the Vedas  
denied.*

Aph. 45. The Vedas are not from eternity; for there is Scripture for their being a production.

a. Then are the Vedas the work of [the Supreme] Man? To this he replies, 'No':<sup>5</sup>

न पौरुषेयत्वं तत्कर्तुः पुरुषस्याभावात् ॥ ४६ ॥

<sup>1</sup> Aniruddha, according to one of my MSS., has तत्सिद्धिः.  
Ed.

<sup>2</sup> शब्दप्रामाण्यप्रसङ्गेनैव शब्दगतं विशेषमवधारयति ॥

<sup>3</sup> 'Power to cause right knowledge' is to render *prámānya*. Ed.

<sup>4</sup> One of my MSS., of Aniruddha originally had कार्यश्रुतेः.  
Ed.

<sup>5</sup> तर्हि किं पौरुषेया वेदाः । नेत्याह ॥

*The Lord not the author.*

*Aph. 46.* They [the Vedas,] are not the work of [the Supreme] Man; because there is no such thing as the [Supreme] Man, [whom you allude to as being, possibly,] their maker.

*a.* Supply, 'because we deny that there is a *Lord*.'<sup>1</sup> [This is] simple.<sup>2</sup>

*b.* Adverting to the anticipation that there may be some other author, he says :<sup>3</sup>

मुक्तमुक्तयोरयोग्यत्वात् ॥ ४७ ॥

*Who are not authors of the Vedas.*

*Aph. 47.* Since the liberated is unsuited [to the work, by his indifference], and the unliberated is so, [by his want of power, neither of these can be author of the Vedas].<sup>4</sup>

*a.* But then, in that case, since they are not the work of [the Supreme] Man, it follows that they are eternal. To this he replies :<sup>5</sup>

नापौरुषेयत्वान्नित्यत्वमङ्कुरादिवत् ॥ ४८ ॥

<sup>1</sup> *Vide supra*, p. 112, note 3. *Ed.*

<sup>2</sup> ईश्वरप्रतिषेधादिति शेषः । सुगमम् ॥

<sup>3</sup> अपरः कर्ता भवन्नित्याकाङ्क्षायामाह ॥

<sup>4</sup> See Book I., *Aph. 93 and 94*, at pp. 113, 114, *supra*. *Ed.*

<sup>5</sup> नन्वेवमपौरुषेयत्वान्नित्यत्वमेवागतम् । त-  
चाह ॥

*An illustration.*

*Aph.* 48. As in the case of sprouts, &c., their eternity does not follow from their not being the work of [any Supreme] Man.

a. [This is] plain.<sup>1</sup>

b. But then, since sprouts, &c., also, just like jars, &c., are productions, we must infer that they are the work of [the Supreme] Man. To this he replies :<sup>2</sup>

तेषामपि तद्योगे दृष्टबाधादिप्रसक्तिः ४९ ॥

*Plants denied to be works.*

*Aph.* 49. Were this the case with these, also, [i.e., if it were the case that vegetables were works], we should find a contradiction to experience, &c.

a. It is seen, in the world, as an invariable fact,<sup>3</sup> that whatever is the work of Man is produced by a *body*. This would be debarred, &c., were the case as you contend; [for we see no *embodied* Supreme Man to whose handiwork the sprouts of the earth can be referred]. Such is the meaning.<sup>4</sup>

b. But then, since they were uttered by the Primal

<sup>1</sup> स्पष्टम् ॥

<sup>2</sup> नन्वङ्कुरादिष्वपि कार्यत्वेन घटादिवत्सौरुषे-  
यत्वमनुमेयम् । तच्चाह ॥

<sup>3</sup> 'Invariable fact' is to translate *vyāpti*. *Ed.*

<sup>4</sup> यत्सौरुषेयं तच्छरीरजन्यमिति व्याप्तिर्लोके  
दृष्टा । तस्या बाधादिरेवं सति स्यादित्यर्थः ॥

Man, the Vedas, moreover, are, really, the work of [the Supreme] Man. To this he replies :<sup>1</sup>

यास्मिन् ष्टेऽपि कृतबुद्धिरुपजायते तत्पौरुषे-  
यम् ॥ ५० ॥

*Only what is voluntary  
is a work.*

*Aph. 50.* That [only] is Man's work, in respect of which, even be it something invisible, an effort of understanding takes place.<sup>2</sup>

a. As in the case of what is visible, so, too, in the case of what is invisible, in respect of what thing there takes place 'an effort of understanding,' i.e., a consciousness that Thought preceded,<sup>3</sup> that thing alone is spoken of as Man's work: such is the meaning. Thus it has been re-

<sup>1</sup> नन्वादिपुरुषोच्चि तत्वाद्देऽपि पौरुषेया  
एवेत्याह ॥

<sup>2</sup> Read: 'Even where an invisible [originator] is in question, that [thing] in respect of which there arises the idea of [its] being made is [what is meant by] a production by a person.'

Aniruddha, Nágeśa, and Vedānti Mahādeva agree in supplying *kartari* after *adrishte*. *Ed.*

<sup>3</sup> Instead of Vijnána's expression, 'the idea of [its] being preceded by consciousness,' Nágeśa has: बुद्धेर्पूर्वकं कृतबुद्धिः, 'the idea that [its] being made was preceded by consciousness,' i.e., the notion that it was produced aforethought.

Vedānti Mahādeva impliedly contrasts with a jar, as being a production of an intelligent and self-conscious maker, a sprout, which originates as a factor of a series of causes and effects alternating from the time when vegetation was first evolved. Also see the two aphorisms preceding the one commented on. *Ed.*

marked that a thing is not Man's work merely through its having been uttered by Man ; for no one speaks of the respiration during profound sleep as being Man's work, [or voluntary act]. But what need to speak of antecedence of Understanding? The Vedas, just like an expiration, proceed, of themselves, from the Self-existent, through the force of fate, wholly unpreceded by thought. Therefore, they are not [a Supreme] Man's work.<sup>1 2</sup>

१ दृष्ट इवादृष्टेऽपि यस्मिन्वस्तुनि कृतबुद्धिर्बुद्धिपूर्वकत्वबुद्धिर्जायते तदेव पौरुषेयमिति व्यवहियत इत्यर्थः । एतदुक्तं भवति । न पुरुषोच्चरिततामात्रेण पौरुषेयत्वं श्वासप्रश्वासयोः सुषुप्तिकालीनयोः पौरुषेयत्वव्यवहाराभावात् । किं तु बुद्धिपूर्वकत्वेन । वेदास्तु निःश्वासवदेवादृष्टवशाद्बुद्धिपूर्वका एव स्वयंभुवः सकाशात्स्वयं भवन्ति । अतो न ते पौरुषेयाः ॥

<sup>2</sup> Instead of 'a thing is not Man's work,' &c., I have translated, in the *Rational Refutation*, &c., p. 65 : 'Not from the mere fact of [its] being uttered by a person [can one say there is] producedness [of a thing] by [that] person ; since it is not the wont to speak of the respiration of deep sleep as the production of a person : but, by [reason of its] production consciously, [a thing is said to be produced by a person]. The Vedas, however, just like an expiration, and by virtue of desert [of souls], issue, spontaneously, from Brahmá, without ever being consciously produced [by him]. Hence they are not productions of a person.'

Dr. Ballantyne was misled by the full stop mistakenly put, in my edition of the *Sánkhya-pravachana-bhāshya*, before किं तु. Ed.



b. But then, in that case, since they are not preceded by a correct knowledge of the sense of the sentences,<sup>1</sup> the Vedas, moreover, like the speech of a parrot, can convey no right knowledge.<sup>2</sup> To this he replies<sup>3</sup>:

निजशक्त्यभिव्यक्तेः<sup>4</sup> स्वतः प्रामाण्यम् ॥ ५१ ॥

*The Vedas their own evidence.* Aph. 51. They are, spontaneously, conveyers of right knowledge, from the patentness of their own power [to instruct rightly].

a. That is to say: the authoritativeness<sup>5</sup> of the very whole of the Vedas is established, not by such a thing as its being based on the enouncer's knowledge of the truth, but quite 'spontaneously;' because, as for the Vedas' 'own,' i.e., natural, power of generating right knowledge, *thereof* we perceive the manifestation in the invocations<sup>6</sup> [which produce the result promised], and in the Medical

<sup>1</sup> Read, instead of 'since they are,' &c., 'since the true sense of their sentences was not originated consciously.' *Ed.*

<sup>2</sup> The implied 'power to convey right knowledge' represents *prámānya*. *Ed.*

<sup>3</sup> नन्वेवं यथार्थवाक्यार्थज्ञानापूर्वकत्वाच्छुक्वा-  
क्यस्येव वेदानामपि प्रामाण्यं न स्यात् । तच्चाह ॥

<sup>4</sup> Vedānti Mahādeva has the reading निजशक्त्याभिव्यक्तेः, and comments accordingly: निजशक्त्यैव ज्ञानजनकनिज-  
शक्त्यैवाभिव्यक्तेः प्रमात्वस्येति शेषः । *Ed.*

<sup>5</sup> As in the aphorism, *prámānya*, which, soon after, is rendered by 'validity.' *Ed.*

<sup>6</sup> *Mantra*, a word of various meanings. *Ed.*

Scripture, [the following of which leads to cures], &c. And so there is the aphorism of the *Nyāya* [Book II., § 68<sup>1</sup>]: 'And [the fact of] its being a cause of right knowledge, like the validity of invocations, and the Medical Scripture,' &c.<sup>2</sup>

b. In regard to the proposition [laid down in § 26, viz.], 'And of the [existence of the] Qualities, &c., there is not absolute debarment,' there was duly alleged, and developed [under § 27], one argument, viz., by the establishing the existence of Happiness, &c. Now he states another argument in respect of that<sup>3</sup> [same proposition]:

नासतः ख्यानं नृशृङ्गवत् ॥ ५२ ॥

*Cognition is evidence  
of existence.*

*Aph. 52.* There is no Cognition of what is no entity, as a man's horn.

<sup>1</sup> The correct reading of the aphorism is मन्त्रायुर्वेदवच्च तत्प्रामाण्यमाप्रप्रामाण्यात् । *Ed.*

<sup>2</sup> वेदानां निजा स्वाभाविकी या यथार्थज्ञान-जननशक्तिस्तस्या मन्त्रायुर्वेदादावभिव्यक्तेरुपल-म्भादखिलवेदानामेव स्वत एव प्रामाण्यं सिध्यति न वक्तृयथार्थज्ञानमूलकत्वादिनेत्यर्थः । तथा च न्यायसूचम् । मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामा-ण्यमिति ॥

<sup>3</sup> गुणादीनां च नात्यन्तबाध इति प्रतिज्ञायां न्यायेन सुखादिसिद्धेरित्येको हेतुरूपन्यस्तः प्रप-ञ्चितश्च । साम्प्रतं तस्यामेव हेत्वन्तरमाह ॥

a. Be it, moreover, that the existence of pleasure, &c., is proved by the reasoning [under § 27]; it is proved by mere consciousness, also. Of pleasure, &c., were they absolutely *nonentities*, even the *consciousness* could not be accounted for; because there is no cognition of a man's horn, and the like. Such is the meaning.<sup>1</sup>

b. But then, [interposes the *Naiyáyika*,] if such be the case, let the Qualities, &c., be quite absolutely *real*; and then, in the expression 'not *absolute* debarment' [in § 26], the word 'absolute' is [superfluous, and, hence,] unmeaning. To this he replies :<sup>2</sup>

न सतो बाधदर्शनात् ॥ ५३ ॥

*The Qualities, &c., not absolutely real.*

*Aph. 53.* It is not of the *real* [that there is here cognizance]; because exclusion is seen [of the Qualities].

a. It is not proper [to say], moreover, that the cognizance of the Qualities, &c., is that of the absolutely real; because we see that they are excluded [and not admitted

<sup>1</sup> आस्तां तावत्पञ्चावयवेन सुखादिसिद्धिर्ज्ञानमात्रादपि तत्सिद्धिः । अत्यन्तासत्त्वे सुखादीनां ज्ञानमेव नोपपद्यते नरशृङ्गादीनामभानादित्यर्थः ॥

<sup>2</sup> नन्वेवं गुणादिरत्यन्तं सन्नेव भवतु तथा च नात्यन्तं यथ इत्यत्यन्तपदवैयर्थ्यमिति । तच्चाह ॥

to exist,] at the time of destruction [of the mundane system], &c.<sup>1</sup>

b. But then, even on that showing, let the world be different both from real and from unreal; nevertheless, the demurring to absolute debarment [in § 26,] is untenable. To this he replies :<sup>2</sup>

नानिर्वचनीयस्य तदभावात् ॥ ५४ ॥

*A Vedāntic advance rejected.*

*Aph. 54.* It is not of what cannot be [intelligibly] expressed [that there is cognizance]; because there exists no such thing.

a. And there takes place, moreover, no cognizance of such [a thing] as is not to be expressed as either existing or not existing; 'because there exists no such thing,' i.e., because nothing is known other than what exists or what does not exist: such is the meaning. The import is, because it is proper to form suppositions only in accordance with what is seen.<sup>3</sup>

<sup>1</sup> अत्यन्तसतोऽपि गुणादेर्भानं न युक्तं विना-  
शादिकाले बाधदर्शनात् ॥

<sup>2</sup> नन्वेवमपि सदसद्भां भिन्नमेव जगद्भवतु त-  
थाप्यत्यन्तबाधप्रतिषेधानुपपत्तिरिति । तत्राह ॥

<sup>3</sup> सत्त्वेनासत्त्वेन चानिर्वचनीयं तादृशस्यापि  
भानं न घटते तदभावात्तदसद्भिन्नवस्त्वप्रसिद्धे-  
रित्यर्थः । दृष्टानुसारेणैव कल्पनाया औचित्या-  
दिति भावः ।

b. But then, on that showing, do you really approve of [the *Nyáya* notion of] 'cognizing otherwise,' [or our fancying that nature to belong to one, which belongs to another]? He replies, 'No':<sup>1</sup>

नान्यथाख्यातिः<sup>2</sup> स्ववचोव्याघातात्<sup>3</sup> ॥ ५५ ॥

*A Nyáya view rejected.* Aph. 55. There is no such thing as cognizing otherwise [or cognizing that as belonging to one, which belongs to another]; because your own proposition is self-destructive.

a. This, also, is not proper [to be said], viz., that one thing appears under the character of another thing [e.g., a rope, under the character of a serpent, for which it may be mistaken, in the dusk]; 'because your own proposition is self-destructive.'<sup>4</sup> Of another nature [e.g., snakehood], in a different thing [e.g., a rope], *equivalence to a man's horn*, is [what is virtually] expressed by the word 'otherwise' [than the truth; both a man's horn, and the presence of snakehood in a rope mistaken for a snake, being, alike, otherwise than real]; and [yet] its *cognition* [thus] *otherwise* is asserted, [as if *that* could be cognized which is equivalent to what can *not* be cognized]: hence your own

<sup>1</sup> नन्वेवं किमन्यथाख्यातिरेवेष्टा । नेत्याह ॥

<sup>2</sup> Dr. Goldstücker, in his Sanskrit Dictionary, erroneously speaks of *anyathá-khýátí* as if it were a technicality of the Sāṅkhya philosophy, and quotes, by way of proof, the aphorism to which this note is appended. *Ed.*

<sup>3</sup> In one of my MSS. of Aniruddha was, originally, -बाधात्, instead of -व्याघातात्. *Ed.*

<sup>4</sup> See Book III., Aphorism 66, at p. 267, *supra*. *Ed.*

proposition is self-destructive. For even those who contend for 'cognizing otherwise' [as one mode of cognition,] declare that the cognition of what *does not exist* is impossible. Such is the meaning.<sup>1 2</sup>

b. Expounding what he had said above, [in § 26,] 'not absolute debarment,' he sums up his doctrine:<sup>3</sup>

**सदसत्ख्यातिर्वाधाबाधात् ॥ ५६ ॥**

*Summing up.* Aph. 56. They [the Qualities,] are cognized rightly or wrongly, through their being denied and not denied [appropriately or otherwise].

a. All the Qualities, &c., 'are cognized rightly and

<sup>1</sup> अन्यद्वस्वन्यरूपेण भासत इत्यपि न युक्तं स्ववचोव्याघातात् । अन्यत्रान्यरूपस्य नृशृङ्गतुल्यत्वमन्यथाशब्देनोच्यतेऽन्यथा च तस्य भानमुच्यत इति स्ववच एव व्याहतम् । असतो भानासंभवस्यान्यथाख्यातिवादिभिरपि वचनादित्यर्थः ॥

<sup>2</sup> The text followed, in this paragraph is, throughout, very inferior; and the rendering of it also calls for some alteration. Especially, as to the original, अन्यथा च copies an error of the press, my correction of which to अथ च was not heeded. See, for the purer text, pp. 23, 24, of the Appendix to my edition of the *Sāṅkhya-pravachana-bhāṣya*. Ed.

<sup>3</sup> नात्यन्तबाध इति पूर्वोक्तं विवृण्वानः स्वसिद्धान्तमुपसंहरति ॥

wrongly.' How? 'Through their being denied and not denied.' There is *non-denial*, as far as regards their existing at all; because all things [and things are made up of the Qualities,] are eternal. But there is denial, *relatively*, in Soul, of all things; just as is the case with the imaginary silver, for example, in a pearl-oyster, &c., or with the redness, &c., in crystal, &c.,<sup>1</sup> [which has no redness, without its following that redness, altogether and everywhere, is non-existent].

*br.* This investigation is concluded. Now the consideration of Words, it having presented itself in this connexion, is taken in hand incidentally, at the end;<sup>2</sup> [the Sāṅkhya not allowing to Testimony a coordinate rank with Sense and Inference]:

प्रतीत्यप्रतीतिभ्यां न स्फोटोत्पत्तिकः शब्दः ॥ ५७ ॥

*The Yoga theory of speech rejected.* Aph. 57. A word does not consist of [what the *Yogas* call] the 'expresser' (*spṛṣṭa*); by reason both of cognizance [which would disprove the existence of such imaginary

<sup>1</sup> सत्संख्यातिरेव सर्वेषां गुणादीनाम् । कुतः ।  
बाधाबाधात् । तत्र स्वरूपेणाबाधः सर्ववस्तूनां  
नित्यत्वात् । संसर्गतस्तु बाधः सर्ववस्तूनां चैतन्ये-  
ऽस्ति यथा शुक्लादौ बुद्धिस्थिरजतादेः स्फटिका-  
दिषु वा लौहित्यादेस्तद्वत् ॥

<sup>2</sup> अयं विचारः पर्याप्तः । इदानीं शब्दविचारः  
प्रसङ्गागत आगन्तुकतयान्ते प्रस्तूयते ॥

thing,] and of non-cognizance, [which would, in like manner, disprove it].

a. It is held, by the followers of the *Yoga*, that there exists, in distinction from the several letters, an indivisible [unit, the] word, such as 'jar,' &c., [which they call] the 'expression ;'<sup>1</sup> just as there is a jar, or the like, possessing parts, which is something else than the parts, viz., the shell-shaped neck, &c.; and that particular sound, termed a word, is called the 'expresser,' because of its making apparent the meaning: such a word [we Sāṅkhyas assert, in opposition to the *Yogas*,] is without evidence [of its existence]. Why? 'By reason both of cognizance and of non-cognizance,' [as thus]: Pray, is that word [which you choose to call the 'expression,'] cognized, or not? On the former alternative, what need of that idle thing, [the supposed 'expression' ? For,] by what collection of letters, distinguished by a particular succession, this ['expression'] is manifested, let *that* be what acquaints us with the meaning. But, on the latter alternative, [viz., that it is *not* cognized], the power of acquainting us with a meaning does not belong to an 'expression' which is *not* cognized. Therefore, the hypothesis of an 'expresser' is useless. Such is the meaning.<sup>2</sup>

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<sup>1</sup> For *spṛṣṭa*, 'eternal word,' which the translator renders by 'expresser,' and also by 'expression,' see Professor Cowell's edition of Colebrooke's *Essays*, vol. i., p. 331, foot-notes 2 and 3; and the translation of the *Sarva-darśana-saṅgraha* by Professors Cowell and Gough, pp. 209, *et seq.*

It is likewise observable that, in what precedes and follows, *śabda* is variously rendered, besides that *śabda* and *pada* are not discriminated. *Ed.*

<sup>2</sup> **प्रत्येकवर्णेभ्योऽतिरिक्तं कलश इत्यादिरूपम-  
खण्डमेकपदं स्फोट इति योगैरभ्युपगम्यते कच्चुग्री-**



b. The eternity of the Vedas was contradicted<sup>1</sup> before, [under § 45]. Now he contradicts also the eternity of letters :<sup>2</sup>

न शब्दनित्यत्वं कार्यताप्रतीतेः ॥ ५८ ॥

*The eternity of letters denied.*

*Aph. 58. Sound is not eternal; because we perceive it to be made.*

a. It is not proper [to say, as the Mīmāṃsakas say], that letters are eternal, on the strength of our recognizing, e.g., that 'This is that same G'; for they are proved to be non-eternal, by the cognition, e.g., that '[the sound of] G has been produced': such is the meaning. And the *recog-*

वाद्यवयवेभ्योऽतिरिक्तो घटाद्यवयवीव स च शब्दविशेषः पदाख्योऽर्थस्फटीकरणात्स्फोट इत्युच्यते स शब्दोऽप्रामाणिकः । कुतः । प्रतीत्यप्रतीतिभ्याम् । स शब्दः किं प्रतीयते न वा । आद्ये येन वर्णसमुदायेनानुपूर्वीविशेषविशिष्टेन सोऽभिष्यज्यते तस्यैवार्थप्रत्यायकत्वमस्तु किमन्तर्गडुना तेन । अन्ये त्वज्ञातस्फोटस्य नास्त्यर्थप्रत्यायनशक्तिरिति व्यर्था स्फो कल्पनेत्यर्थः ॥

<sup>1</sup> *Pratishiddha*, 'demurred to.' *Ed.*

<sup>2</sup> पूर्वं वेदानां नित्यत्वं प्रतिषिद्धम् । इदानीं वर्णनित्यत्वमपि प्रतिषेधति ॥

<sup>3</sup> *Nāgeśa* has वर्णनित्यत्वं. *Ed.*

tion has reference to the *homogeneousness* with that [one which had been previously heard]; for, otherwise, it would turn out that a *jar*, or the like, is eternal, inasmuch as it is *recognized*.<sup>1</sup>

b. He ponders a doubt:<sup>2</sup>

• पूर्वसिद्धसत्त्वस्याभिव्यक्तिदीपेनेव घटस्य ॥ ५९ ॥

*A doubt.* Aph. 59. [Suppose that] there is [in the case of sounds,] the manifestation of something whose existence was previously settled; as [the manifestation] of a [preexistent] jar by a lamp.

a. But then [some one may say], of Sound, whose existence was 'previously settled,' the manifestation, through noise, &c., *that* alone is the object in the cognition of its *production*, [which you speak of in § 58]. An example of manifestation [of a thing previously existing] is, 'as of a jar by a lamp.'<sup>3</sup>

<sup>1</sup> स एवायं गकार इत्यादिप्रत्यभिज्ञाबलादण-  
नित्यत्वं न युक्तमुत्पन्नो गकार इत्यादिप्रत्ययेना-  
नित्यत्वसिद्धेरित्यर्थः । प्रत्यभिज्ञा च तज्जातीयता-  
विषयिणी । अन्यथा घटादेरपि प्रत्यभिज्ञया नि-  
त्यतापत्तेरिति ॥

<sup>2</sup> शङ्कते ॥

<sup>3</sup> ननु पूर्वसिद्धसत्ताकस्यैव शब्दस्य ध्वन्यादिभि-  
र्याभिव्यक्तिस्तन्मात्रमुत्पत्तिप्रतीतेर्विषयः । अभि-  
व्यक्तौ दृष्टान्तो दीपेनेव घटस्येति ॥

b. He repels this :<sup>1</sup>

सत्कार्यसिद्धान्तश्चेत्सि साधनम् ॥ ६० ॥

*The doubt disposed of.* Aph. 60. If the dogma of products' being real [is accepted by you], then this is a proving of the already proved.

a. If you say that 'manifestation' means the taking of a present condition by means of rejecting an unarrived [or future,] condition, then this is our dogma of the reality of products [Book I., § 115]; and *such* an eternity belongs to *all* products, [not specially to Sound]; so that you are proving the already proved [or conceded]: such is the meaning. And, if 'manifestation' is asserted to be just in the shape of the cognition of what is presently real, then we should find [on your theory,] that jars, &c., also, are eternal; because it would be proper [on that theory,] that the object in the perception of production, by the operation of the causes [the potter, &c.], should be that of *knowledge* only, as in the case of words, &c., and also in the case of jars, &c.; [for the jar is *shown* by the lamp, not made by it]. Such is the import.<sup>2 3</sup>

<sup>1</sup> परिहरति ॥

<sup>2</sup> अभिव्यक्तिर्यद्यनागतावस्थात्यागेन वर्तमाना-  
वस्थालाभ इत्युच्यते तदा सत्कार्यसिद्धान्तस्तादृश-  
नित्यत्वं च सर्वकार्याणामेवेति सिद्धसाधनमित्यर्थः।  
यदि च वर्तमानतया सत् एव ज्ञानमात्ररूपिण्य-  
भिव्यक्तिरुच्यते तदा घटादीनामपि नित्यतापत्तिः  
कारणव्यापारेण शब्देष्विव घटादिष्वपि ज्ञानस्यैवो-  
त्पत्तिप्रतीतिविषयत्वौचित्याति भावः ॥

<sup>3</sup> Vide supra, p. 142, c. Ed.

b. An objection to the non-duality of Soul, not previously mentioned, is to be adduced ; therefore the refutation of the non-duality of Soul is recommenced,<sup>1</sup> [having been already handled under Book I., § 149]:

**<sup>2</sup>नाद्वैतमात्मनो लिङ्गाच्चङ्गेदप्रतीतेः ॥ ६१ ॥**

*Non-duality of Soul denied on grounds of Inference.* Aph. 61. Non-duality of Soul is not; for its distinctions are cognized through signs.

a. That is to say : because it is proved to be really different [in different persons], by the sign that *one* quits Nature [or escapes from the mundane condition], while another not does quit it, &c.<sup>3</sup>

b. But, he tells us, there is even sense-evidence destructive of the non-distinction of Soul from things [that are] non-Soul, asserted in the Scriptural texts, 'All this is Soul only,'<sup>4</sup> 'All this is Brahma only.'<sup>5 6</sup>

**<sup>2</sup>नानात्मनापि प्रत्यक्षबाधात् ॥ ६२ ॥**

**<sup>1</sup>आत्माद्वैते पूर्वानुक्तमपि बाधकमुपन्यसनीय-  
मित्येतदर्थमात्माद्वैतनिरासः पुनरारभ्यते ॥**

<sup>2</sup> Nāgeśa, as also some copies of Vijnāna's work, has नाद्वैत-  
मात्मना, 'non-duality of Souls.' Ed.

**<sup>3</sup>प्रकृतित्यागात्यागादिलिङ्गैर्भेदस्यैव सिद्धेरि-  
त्यर्थः ॥**

<sup>4</sup> Chhândogya Upanishad, vii., xxv., 2. Ed.

**<sup>5</sup>आत्मैवेदं सर्वं ब्रह्मैवेदं सर्वमिति श्रुत्यात्मनो-  
ऽनात्मभिरद्वैते तु प्रत्यक्षमपि बाधकमस्तीत्याह ॥**

<sup>6</sup> For a very similar passage, *vide supra*, p. 243, near the foot. Ed.

*Non-duality denied on grounds of Sense.* *Aph. 62.* Moreover, there is not [non-distinction of Soul] from non-Soul; because this is disproved by sense-evidence.

*a.* That is to say: moreover, there is *not* a non-distinction between the non-Soul, i.e., the aggregate of the experienceable, and Soul; because this is excluded also by sense-evidence, [as well as by signs, (§ 61)]; because, if Soul were not other than the whole perceptible, it would also not be different from a jar and a web; since the jar, e.g., would not be other than the web, which [by hypothesis,] is not other than the Soul: and *this* is excluded by sense-evidence, which constrains us to apprehend a distinction<sup>1</sup> [between a jar and a web].

*b.* In order to clear the minds of learners, he illustrates this point, though already established:<sup>2</sup>

नोभाभ्यां तेनैव ॥ ६३ ॥

*The reasons combined.* *Aph. 63.* Not between the two [Soul and non-Soul, is there non-difference]; for that same [couple of reasons].

*a.* 'Between the two,' i.e., between Soul and non-Soul, the two together, also, there is not an absolute non-difference;

<sup>1</sup> अनात्मनापि भोग्यप्रपञ्चेनात्मनो नाद्वैतं प्रत्यक्षेणापि बाधात् । आत्मनः सर्वभोग्याभेदे घटपटयोरप्यभेदः स्यात् । घटादेः पटस्य भिन्नात्माभेदात् । स च भेदया कप्रत्यक्षबाधित इत्यर्थः ॥

<sup>2</sup> शिष्यश्चैवैशारद्याय प्राप्तमप्यर्थं विशदयति ॥

for the couple of reasons [given in § 61 and § 62]: such is the meaning.<sup>1</sup>

b. But then, in that case, what is the drift of such Scriptural texts as, '[All] this is Soul only?' To this he replies:<sup>2</sup>

अन्यपरत्वमिवेकानां तच्च ॥ ६४ ॥

*Scripture accommodates itself to human frailty of understanding.*

*Aph. 64.* There it is for the sake of something else, in respect of the undiscriminating.

a. That is to say: 'in respect of the undiscriminating,' with reference to undiscriminating persons, in the case of non-difference [between Soul and non-Soul, apparently asserted in Scripture], it is 'there for the sake of something else;' i.e., the observation<sup>3</sup> is [designed to be] provocative of worship. For, in the secular world, through want of discrimination, body and the embodied, the experienced and the experienter, are regarded as indifferent;<sup>4</sup>

<sup>1</sup> उभाभ्यां समुच्चिताभ्यामप्यात्मानात्मभ्यां नात्यन्ताभेदस्तेनैव हेतुद्वयेनेत्यर्थः ॥

<sup>2</sup> नन्वेवमात्मैवेदमित्यादिश्रुतीनां का गतिरिति । चताह ॥

<sup>3</sup> To render *anuvāda*, which, as defined by Professor Cowell, signifies 'the reiteration or reinculcation of an injunction, it may be with further details, but without dwelling on the purpose of the injunction itself.' *Aphorisms of Śāṇḍilya, &c.*, p. 75, foot-note. At pp. 24 and 25, he translates *anuvāda* by 'confirmatory repetition' and 'illustrative repetition.' *Ed.*

<sup>4</sup> अविवेकानामविवेकिपुरुषान्प्रति तच्चद्वैते-

[and Scripture humours the worldling's delusion, with a view to eventually getting him out of it].

*b.* He declares, that, according to the asserters of Non-duality [of Soul], there can be no material cause of the world, either :<sup>1</sup>

नात्माविद्या<sup>2</sup> नोभयं जगदुपादानकारणं निःसङ्ग-  
त्वात् ॥ ६५ ॥

*The Vedānta system  
supplies no material for  
the world.*

*Aph. 65.* Neither Soul, nor Ignorance, nor both, can be the material cause of the world; because of the solitariness of [Soul].

*a.* The soul alone, or Ignorance lodged in the soul, or both together, like a pair of jar-halves [conjoined in the formation of a jar], cannot be the material of the world; 'because of the solitariness' of Soul. For things undergo alteration only through that particular conjunction

ऽन्यपरत्वमुपासनार्थकानुवाद इत्यर्थः । लोके हि  
शरीरानि तानि भोग्यभोक्तृश्चाविवेकेनाभेदो व्यव-  
ह्रियते ॥

<sup>1</sup> अद्वैतवादिनां जगदुपादानकारणमपि न सं-  
भवतीत्याह ॥

<sup>2</sup> According to Nāgēśa's reading, नात्मानाविद्या,  
'Ignorance' is qualified as 'beginningless,' or 'eternal *a parte ante*.'  
Vedānti Mahādeva reads, as do some MSS. of Vijuāna, नात्मा  
नाविद्या. *Ed.*

which is called 'association;' hence the [ever] solitary Soul, without a second, since it is not associated, cannot serve as a material cause. Nor can it do so by means of [association with] Ignorance, either; because the conjunction of Ignorance has been already excluded by the fact of *solitariness*. Moreover, that the two together should be the material is impossible, even as it is that either, severally, should be the material; simply 'because of the solitariness.' Such is the meaning. And, if you choose that Ignorance should subsist as a substance located in the soul, as the air in the heavens, then there is an abandonment of the non-duality of Soul,<sup>1</sup> [for which you Vedântis contend].

b. He himself [in Book I., § 145.] decided that the soul consists of light, [or knowledge]. In regard to this, he repels the *primâ facie* view, founded on the text, 'Brahma

<sup>1</sup> केवल आत्मात्मश्रिता वाविद्या समु-  
च्चितं वा कपालद्वयवदुभयं न जगदुपादानं संभ-  
वत्यात्मनोऽसङ्गत्वात् । सङ्गाख्यो हि यः संयो-  
गविशेषस्तेनैव द्रव्याणां विकारो भवति । अतो-  
ऽसङ्गत्वात्केवलस्यात्मनोऽद्वितीयस्य नोपादान-  
त्वम् । नाविद्याद्वारापि संभवत्यसत्त्वेनाविद्या-  
योगस्य प्रागेव निरस्तत्वात् । प्रत्येकोपादानत्वव-  
देवोभयोपादानत्वमप्यसङ्गत्वादेवासंभवीत्यर्थः । य-  
दि चाविद्या द्रव्यरूपा पुरुषाश्रिता गगने वायुव-  
दिष्यते तदात्माद्वैतहानिः ॥



is reality, knowledge, and joy,'<sup>1</sup> that the essence of the soul is *joy*, also :<sup>2</sup>

नैकस्यानन्दचिद्रूपत्वे द्वयोर्भेदात् ॥ ६६ ॥

*Soul not joy and knowledge, both.*

*Aph.* 66. The two natures, joy and knowledge, do not belong to *one*; because the two are different.

a. A single subject has not the nature both of joy and of intelligence; because, since pleasure is not experienced at the time of knowing pain, pleasure and knowledge are different: such is the meaning.<sup>3</sup>

b. But then, in that case, what becomes of the Scripture, that it [Soul,] consists of joy? To this he replies:<sup>4</sup>

दुःखनिवृत्तेर्गौणः ॥ ६७ ॥

<sup>1</sup> The passage thus rendered looks as if it were taken, with the addition of its opening word, from the *Bṛihadāraṇyaka Upanishad*, iii., 9, 28; or *Śatapatha-brāhmaṇa*, xiv., 6, 9, 34. *Ed.*

<sup>2</sup> प्रकाशस्वरूप आत्मेति स्वयं सिद्धान्तितम् ।  
तच्च सत्यं विज्ञानमानन्दं ब्रह्मेति श्रुतेरानन्दोऽप्यात्मनः स्वरूपमिति पूर्वपक्षं निराकरोति ॥

<sup>3</sup> एकधर्मिण आनन्दचैतन्योभयरूपत्वं न भवति  
दुःखज्ञानकाले सुखाननुभवेन सुखज्ञानयोर्भेदादित्यर्थः ॥

<sup>4</sup> नन्वेवमानन्दरूपताश्रुतेः का गतिः । तच्चाह ।

*A Vedānta term explained away.*

*Aph. 67.* Metaphorical [is the word 'joy, in the sense] of the cessation of pain.

*a.* That is to say : the word 'joy,' in the Scriptural expression which means, really, the cessation of pain, is metaphorical. This is stated in [the maxim], 'Pleasure is the departure of both pain and pleasure.'<sup>1</sup>

*b.* He states the cause of this metaphorical employment :<sup>2</sup>

## विमुक्तिप्रशंसा मन्दानाम् ॥ ६८ ॥

*Why the term was used in a sense not literal.*

*Aph. 68.* It is [as] a laudation of emancipation, for the sake of the dull.

*a.* That is to say : the Scripture, as an incitement to 'the dull,' i.e., the ignorant, lauds, as if it were *joy*, the emancipation, consisting in the cessation of pain, which [cessation] is the essence of the soul ;<sup>3 4</sup> [for the soul is such joy as consists of the absence of pain].

*b.* In order to manifest immediately the origin, already

<sup>1</sup> दुःखनिवृत्त्यात्मनि श्रौत आनन्दशब्दो गौण इत्यर्थः । तदुक्तं सुखं दुःखसुखात्यय इति ॥

<sup>2</sup> गौणप्रयोगे बीजमाह ॥

<sup>3</sup> मन्दानज्ञान्प्रति दुःखनिवृत्तिरूपः आत्मस्वरूपमुक्तिं सुखत्वेन श्रुतिः स्तौति प्ररोचनार्थमित्यर्थः ॥

<sup>4</sup> For another translation, beginning with the introduction to Aphorism 67, see the *Rational Refutation*, &c., p. 34. *Ed.*

declared,<sup>1</sup> of the internal organ, he repels the primā facie view, that the Mind is all-pervading :<sup>2</sup>

न व्यापकत्वं मनसः करणत्वादिन्द्रियत्वाद्वा<sup>3</sup> ॥ ६९ ॥

*The Mind not all-pervading.* Aph. 69. The Mind is not all-pervading; because it is an instrument, and because it is, moreover, an organ.

a. The Mind, meaning the totality of the internal instruments,<sup>4</sup> is not all-pervading; for it is an instrument, as an axe, or the like, is. The word 'and' [literally, 'or,' in the Aphorism,] implies a distributive alternative, [not an optional one]. The meaning is this, that, [while the whole of the internal instruments are *instruments*,] the particular internal instrument, the third<sup>5</sup> [the Mind, *manas*],

<sup>1</sup> Dr. Ballantyne, under the misapprehension that 'the subtile body' was pointed to, here added, in brackets, 'in B. III., §§ 14, 15, &c.' *Ed.*

<sup>2</sup> अन्तःकरणोत्पत्तेः पूर्वोक्ताया आक्षेपस्येनोपपत्तये मनोवैभवपूर्वपक्षमपाकरोति ॥

<sup>3</sup> Aniruddha and Vedānti Mahādeva seem to add the words वास्यादेवञ्च ऋरादिवञ्च. See the passage immediately following the aphorism. *Ed.*

<sup>4</sup> The term *manas*, the translator's 'Mind,' denotes not only one of the three internal organs, but, sometimes, as here, all three taken together. See the *Rational Refutation*, &c., pp. 45, 46, text and foot-notes. *Ed.*

<sup>5</sup> See Book II., Aph. 30, at p. 208, *supra*. *Ed.*

<sup>6</sup> The words here bracketed I have substituted for 'the subtile body, mentioned under B. III., § 12, a.' *Ed.*

is not all-pervading; because *it* is, moreover, an *organ*.<sup>1</sup> But knowledge, &c., pervading the body, are demonstrable as only of medium extent,<sup>2</sup> [neither infinite nor atomic].

b. Here, there being a doubt whether this be convincing, he propounds an appropriate confutation :<sup>3</sup>

### सक्रियत्वाद्गतिश्रुतेः ॥ ७० ॥

*Proof of this.*

*Aph. 70.* [The Mind is not all-pervading]; for it is movable; since there is Scripture regarding the motion.

a. That is to say; since, inasmuch as there is Scripture regarding the *going* of the Soul [which, being all-pervading, cannot *go*] into another world, it being settled that it is its adjunct, the internal organ, that is movable, [see Book I., § 51], it cannot be all-pervading.<sup>4</sup>

<sup>1</sup> See Book II., Aph. 26, at p. 206, *supra*. *Ed.*

<sup>2</sup> मनसोऽन्तःकरणसामान्यस्य न विभुत्वं करणत्वात्स्यादिवत् । वांशब्दो व्यवस्थितविकल्पे । इन्द्रियत्वादप्यन्तःकरणविशेषस्य तृतीयस्य न विभुत्वमित्यर्थः । देहव्यापिज्ञानादिकं तु मध्यमपरिमाणेनैवोपपद्यत इति ॥

<sup>3</sup> अत्राप्रयोजकत्वशङ्कायामनुकूलतर्कमाह ॥

<sup>4</sup> आत्मनो लोकान्तरगमनश्रवणं तण्डुपाधिभूतस्यान्तःकरणस्य सक्रियत्वे सिद्धे न विभुत्वं संभवतीत्यर्थः ॥

b. In order to prove that it is a product, he repels also the opinion that the Mind is without parts :<sup>1</sup>

न निर्भागत्वं तद्योगाद्घटवत्<sup>2</sup> ॥ ७१ ॥

*The Mind has parts.* Aph. 71. Like a jar, it [the Mind,] is not without parts ; because it comes in contact therewith, [i. e., with several Senses, simultaneously].

a. The word 'therewith' refers to 'organ,' which occurs in a preceding aphorism, [§ 69]. The Mind is not without parts ; 'because it comes in contact,' simultaneously, with several sense-organs. But, 'like a jar,' it is of medium size, [neither infinite nor atomic], and consists of parts. Such is the meaning. And it is to be understood that the internal organ, when in the state of a *cause*, [and not modified and expanded, e. g., into knowledge, which is its product,] is, indeed, atomic.<sup>3</sup>

<sup>1</sup> कार्यत्वोपपत्तये मनसो निरवयवत्वमपि निराकरोति ॥

<sup>2</sup> घटवत्, in both my MSS. of Aniruddha, is changed, by a later hand, to घटादिवत्, the reading of Vedānti Mahādeva. *Ed.*

<sup>3</sup> तच्छब्दः पूर्वसू स्थेन्द्रियं परामृशति । मनसो न निरवयवत्वमनेकेन्द्रियेष्वेकदा योगात् । किं तु घटवन्मध्यमपरिमाणं सावयवमित्यर्थः । कारणावस्थं चान्तःकरणमखेवेति बोध्यम् ॥

b. He demurs to the eternity of Mind, Time, &c.:<sup>1</sup>

प्रकृतिपुरुषयोरन्यत्सर्वमनित्यम् ॥ ७२ ॥

*Eternity belongs to what.* Aph. 72. Everything except Nature and Soul is uneternal.

a. [This is] plain. And the Mind,<sup>2</sup> the Ether, &c., when in the state of *cause*, [not developed into product], are called *Nature*, and not Intellect,<sup>3</sup> &c., by reason of the absence of the special properties, viz., judgment,<sup>4</sup> &c.<sup>5</sup>

b. But then, according to such Scriptural texts as, 'He should know Illusion to be Nature, and him in whom is Illusion to be the great Lord, and this whole world to be pervaded by portions of him,'<sup>6</sup> since Soul and Nature,

<sup>1</sup> मनःकालादीनां नित्यत्वं प्रतिषेधति ॥

<sup>2</sup> Intended to represent *antahkarana*, 'internal organ.' *Vide supra*, p. 370, note 4. *Ed.*

<sup>3</sup> The very inferior, because ambiguous, reading, in the original, *manas*, I have changed to *buddhi*, and have displaced Dr. Ballantyne's corresponding 'Mind.' *Ed.*

<sup>4</sup> *Vyavasāya*. For its synonym, *adhyavasāya*, *vide supra*, p. 209, note 1. *Ed.*

<sup>5</sup> सुगमम् । का एवावस्थं चान्तःकरणाकाश-  
दिकं प्रकृतिरेवोच्यते नतु बुद्ध्यादिकं व्यवसाया-  
द्यसाधारणधर्माभावात् ॥

<sup>6</sup> *Śvetāśvatara Upanishad*, iv., 10. Professor Gough translates, differently : 'Let the sage know that Prakṛiti is Māyā, and that Mahēśwara is the Māyin, or arch-illusionist. All this shifting world is filled with portions of him.' A foot-note explains 'Mahēśwara' as intending 'Īśwara, Rudra, Hara, or Śiva.' *Philosophy of the Upanishads*, p. 224. *Ed.*

also, are made up of parts, they must be uneternal. To this he replies :<sup>1</sup>

न भागलाभो भोगिनो<sup>2</sup> निर्भागत्वश्रुतेः ॥ ७३ ॥

<sup>1</sup> ननु । मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । इत्याद्यवभूतैस्तु व्याप्तं सर्वमिदं जगत् । इत्यादिश्रुतिभिः पुं प्रकृत्योरपि सावयवत्वादनित्यत्वमिति । तच्चाह ॥

<sup>2</sup> This reading is peculiar ; many MSS. of Vijnána, with which agree Aniruddha, Nágeśa, and Vedánti Mahádeva, having भागिनः. Their elucidations of the aphorism here follow. Aniruddha : न कारणलाभो भागिनो जगत्कारणस्य प्रधानस्य । निर्भागत्वश्रुतेः । मूलकारणत्वान्नास्य कारणान्तरमिति श्रुतेः । Nágeśa : पुं प्रकृतिविषये भागिनो भागलाभोऽवयवावयविभावो न युज्यते । Then follows the quotation as in Vijnána. Vedánti Mahádeva : भागाः कारणानि यस्य कार्यत्वे न सन्ति तस्य प्रधानस्य न कारणलाभो निर्भागत्वश्रुतेः । Some MSS. of Vijnána have precisely the words of Nágeśa, transcribed above, barring the quite immaterial substitution of प्रकृतिपुंविषये at the beginning.

भागिनः is, without doubt, the correct reading. Vijnána and Nágeśa take it to denote 'Soul and Nature;' Aniruddha and Vedánti Mahádeva, 'Nature' only. Bhágin means, literally, 'that which is made up of parts,' or 'the Whole.' Hence, 'Whole' is to take the place of Dr. Ballantyne's 'Experiencer.' It occurs again in Aph. 81 of this Book, at p. 379, *infra*. Ed.

*Soul and Nature not  
made up of parts.*

*Aph.* 73. No parts [from the presence of which in the discernible, one might infer destructibility,] are found in the Experiencer; for there is Scripture for its being without parts.

a. Parts are not appropriate to 'the Experiencer,' i. e., to Soul, or to Nature; for there is Scripture for their being without parts; that is to say, because of such [texts] as, 'Without parts, motionless, quiescent, unobjectionable, passionless.'<sup>1 2</sup>

b. It has been stated [in Book I., § 1,] that Emancipation is the cessation of pain. In order to corroborate this, he then repels the doctrines of others, in regard to Emancipation :<sup>3</sup>

नानन्दाभिव्यक्तिर्मुक्तिर्निर्धर्मत्वात्<sup>4</sup> ॥ ७४ ॥

*A view of Emancipation  
disputed.*

*Aph.* 74. Emancipation is not a manifestation of joy; because there

<sup>1</sup> भोगिनः पुरुषस्य प्रधानस्य चावयवो न  
युज्यते निरवयवत्वश्रुतेः । निष्कलं निष्क्रियं शान्तं  
निरवद्यं निरञ्जनम् । इत्यादिनेत्यर्थः ॥

<sup>2</sup> *Śvetāśvatara Upanishad*, vi., 19. Professor Gough renders as follows: 'Without parts, without action, and without change; blameless and unsullied.' *Philosophy of the Upanishads*, pp. 232, 233. *Ed.*

<sup>3</sup> दुःखि वृत्तिर्मोक्षं त्युक्तम् । तदवधारणाय  
तच्च मोक्षे परेषां मतानि निराकरोति ॥

<sup>4</sup> Vedānti Mahādeva omits मुक्तिः, according to my sole MS. Most probably, however, there is, here, a mistake of the copyist. *Ed.*



are no *properties* [in Soul, as, e.g., in the shape of joy].

a. There belongs to Soul no *property* in the shape of joy, or in the shape of manifestation ; and the *essence* [of Soul] is quite eternal, and, therefore, not something to be produced by means: therefore, Emancipation is not a manifestation of joy: such is the meaning.<sup>1</sup>

न विशेषगुणोऽस्ति तद्वत् ॥ ७५ ॥

*Second view disputed.* Aph. 75. Nor, in like manner, is it [Emancipation,] the destruction of special qualities.

a. Emancipation is, moreover, not the destruction of all special qualities, 'In like manner.' Because there are absolutely *no* properties [in Soul, (see § 74)]. Such is the meaning.<sup>2</sup>

न विशेषगतिर्निष्क्रियस्य ॥ ७६ ॥

*A third view disputed.* Aph. 76. Nor is it [Emancipation,] any particular going of that [Soul,] which is motionless.

a. Moreover, emancipation is not a going to the world

<sup>1</sup> आ नन्यानन्दरूपोऽभिव्यक्तिरूपश्च धर्मो नास्ति स्वरूपं च नित्यमेवेति न साधनसाध्यम् । अतो नानन्दाभिव्यक्तिर्मोक्ष इत्यर्थः ॥

<sup>2</sup> अशेषविशेषगुणोच्छेदोऽपि न मुक्तिः । तद्वत् निर्धर्मत्वादेत्यर्थः ॥

of Brahmá;<sup>1</sup> because the Soul, since it is motionless, does not go.<sup>2</sup>

**नाकारोपरागोच्छित्तिः क्षणिकत्वादोषात् ॥ ७७ ॥**

*A fourth view disputed.* Aph. 77. Nor is it [Emancipation,] the destruction of the influence of [intellectual] forms, by reason of the faults of momentariness, &c.

a. The meaning is, that also the doctrine of the Nihilist, that the Soul consists merely of momentary knowledge, that Bondage is the modifying thereof by objects, and that emancipation is the destruction of the influence thereof called Memory,<sup>3</sup> is inadmissible; because, by reason of the faults of *momentariness*, &c., [such] emancipation is not the Soul's aim.<sup>4</sup>

b. He censures another [conception of] emancipation of the Nihilist's:<sup>5</sup>

**न सर्वोच्छित्तिरपुरुषार्थत्वादोषात् ॥ ७८ ॥**

<sup>1</sup> See Book IV., Aph. 21, a, and Aph. 51, b, at pp. 305 and 310, *supra*. Ed.

<sup>2</sup> ब्रह्मलोकगतिरपि न मोक्ष आत्मत्वोपनिष्क्रियत्वेन गत्यभावात् ॥

<sup>3</sup> *Vásaná*; for which vide *supra*, p. 29, *note*. Ed.

<sup>4</sup> क्षणिकज्ञानमेवात्मा तस्य विषयाकारता बन्धस्तद्वासनाख्योपरागस्य नाशो मोक्ष इति यन्नास्तिकमतं तदपि न क्षणिकत्वादोषेण मोक्षस्यापुरुषार्थत्वात्त्यर्थः ॥

<sup>5</sup> नास्तिकस्यैव मुक्त्यन्तरं दूषयति ॥

*A fifth view disputed.* Aph. 78. Nor is it [Emancipation,] destruction of all; for this has, among other things, the fault of *not* being the Soul's aim.

*a.* Likewise, the entire destruction of the Soul, which consists of knowledge, is not emancipation; because, among other things, we do not see, in the world, that the annihilation of the soul is the soul's aim: such is the meaning.<sup>1</sup>

एवं शून्यमपि ॥ ७९ ॥

*A sixth view disputed.* Aph. 79. So, too, the Void.

*a.* The annihilation of the whole universe, consisting of cognition and the cognizable, is, thus, also, not emancipation; because Soul's aim is not effected by Soul's annihilation: such is the meaning.<sup>2</sup>

संयोगाश्च वियोगान्ता इति न देशदिलाभो-  
ऽपि ॥ ८० ॥

*A seventh view disputed.* Aph. 80. And conjunctions terminate in separations; therefore, it [Emancipation,] is not the acquisition of lands, &c., either.

<sup>1</sup> ज्ञानरूपस्यात्मनः सामग्येणैवोच्छित्तिरपि न  
मोक्ष आत्मनाशस्य लोके दुस्साधत्वादर्शनादिभ्य  
इत्यर्थः ॥

<sup>2</sup> ज्ञानत्रयात्मकाखिलप्रपञ्चनाशोऽप्येवमात्म-  
नाशेनापुरुषार्थत्वान्न मोक्ष इत्यर्थः ॥

a. From its perishableness, possessorship is not Emancipation.<sup>1</sup>

## न भागियोगो भागस्य ॥ ८१ ॥

*An eighth view disputed.* Aph. 81. Nor is it [Emancipation,] conjunction of a Part with the Whole.<sup>2</sup>

a. Emancipation is not absorption of 'a Part,' i.e., the Soul, into 'the Whole,' i.e., that of which it is [on the view in question,] a part, viz., the Supreme Soul; for the reason assigned [in § 80], viz., 'conjunctions terminate in separations,' and because we do not admit a Lord [Book I., § 92], and because, thus, self-dissolution is not Soul's aim: such is the meaning.<sup>3</sup>

### <sup>1</sup> विनाशित्वात्स्वाम्यं न मुक्तिरिति ॥

<sup>2</sup> Aniruddha writes as follows, in his elucidation of the eighty-first Aphorism: न ब्रह्मणो भागो जीवात्मा ब्रह्मणो भागाभावात् । योगस्य वियोगान्तत्वात्पुनर्बन्ध-प्रसङ्गः । His introduction to the Aphorism runs: भागस्य जीवात्मनो भागिनि ब्रह्मणि योगो मुक्तिरिति तदूषयति । *Ed.*

<sup>3</sup> भागस्यांशस्य जीवस्य भागिन्यंशिनि परमात्मनि लयो न मोक्षः संयोगा हि वियोगान्ता इत्युक्तहेतोरीश्वरानभ्युपगमाच्च तथा स्वलयस्यापुनर्यथावाच्चेत्यर्थः ॥

नाणिमादियोगोऽप्यवश्यं विविक्तलुक्तेरितर-  
योगवत्<sup>1</sup> ॥ ८२ ॥

*A ninth view disputed.*

*Aph.* 82. Nor is it [Emancipation], moreover, conjunction with the [power of] becoming as small as an atom, &c.; since, as is the case with other conjunctions, the destruction of this must necessarily take place.

*a.* Moreover, conjunction with superhuman power, e.g., the assuming the size of an atom, is not Emancipation; because, just as is the case with connexions with other superhuman powers, the destruction of this, also, follows, of necessity: such is the meaning.<sup>2</sup>

नेन्द्रादिपदयोगोऽपि तद्वत् ॥ ८३ ॥

*A tenth view disputed.*

*Aph.* 83. Nor, just as in that case, is it [Emancipation], moreover, conjunction with the rank of Indra, &c.

*a.* Nor is the attainment of the superhuman power of Indra, &c., Emancipation,—just as is the case with other superhuman powers [such as assuming atomic bulk];—by reason of perishableness: such is the meaning.<sup>3</sup>

<sup>1</sup> Both my MSS. of Aniruddha exhibit the questionable reading -वियोगवत्. *Ed.*

<sup>2</sup> अणिमाद्यैश्वर्यसंबधोऽपि न मुक्तिरैश्वर्यान्तरसंबन्धवदेव तस्याप्युक्तेरनियमादित्यर्थः ॥

<sup>3</sup> इन्द्राद्यैश्वर्यलाभोऽपि न मुक्तिरितरैश्वर्यवत्क्षयिष्णुत्वादित्यर्थः ॥

b. He repels the objection of an opponent to what has been stated [in Book I., § 61], that the Organs are products of Self-consciousness :<sup>1</sup>

न भूतप्रकृतित्वमिन्द्रियाणामाहङ्कारिकत्व-  
श्रुतेः<sup>2</sup> ॥ ८४ ॥

*The organs whence.*

*Aph.* 84. The Organs are not formed of the Elements [as the *Naiyāyikas* assert]; because there is Scripture for their being derived from Self-consciousness.

a. With advertence to the opinion that *Power*, &c., also, are principles, he repels the determination of categories [insisted upon by the various sects] of his opponents, and the notion that Emancipation comes through a knowledge of these [categories] merely :<sup>3</sup>

न षट्दार्थनियमस्तद्वोधान्मुक्तिः<sup>4</sup> ॥ ८५ ॥

<sup>1</sup> इन्द्रियाणामाहङ्कारिकत्वं यदुक्तं तच्च परविप्र-  
तिपत्तिं निराकरोति ॥

<sup>2</sup> Vedānti Mahādeva has, instead of आहङ्कारिकत्व°,  
अहंकारत्व°. *Ed.*

<sup>3</sup> शक्त्यादिकमपि तत्त्वमस्तीत्याशयेन परेषां प-  
दार्थप्रतिनियमं तन्मात्रज्ञानान्मुक्तिं च निराक-  
रोति ॥

<sup>4</sup> Nāgeśa and Vedānti Mahādeva add च, as does Vijnāna, ac-  
cording to the best MSS. *Ed.*

*The categories of the Vaiśeṣika objected to.* Aph. 85. The rule of six categories is not [the correct one]; nor does Emancipation result from acquaintance therewith, [as the *Vaiśeṣikas* maintain].

### षोडशादिषुष्येवम् ॥ ८६ ॥

*And those of the Nyāya, &c.* Aph. 86. So, too, is it in the case of the sixteen [categories of the *Nyāya*], &c.

a. In order to establish, what has been already stated [in Book I., § 62], that the five Elements are *products*, he rejects the eternity of the Earthy and other Atoms, which is held by the *Vaiśeṣikas* and others:<sup>1</sup>

### नाणुनित्यता तत्कार्यत्वश्रुतेः ॥ ८७ ॥

*The eternity of Atoms unscriptural.* Aph. 87. [The five Elements being *products*, as declared in Book I., § 61], Atoms are not eternal, [as alleged in the *Nyāya*]; for there is Scripture for their being products.

a. Although that text of Scripture is not seen by us, because it has disappeared, in the lapse of time, &c., yet it is to be inferred from the words of teachers, and from the tradition of Manu,<sup>2</sup> [Ch. I., v. 27].

<sup>1</sup> पञ्चभूतानां पूर्वोक्तकार्यत्वोपपत्त्यर्थं वैशेषिकाद्यभ्युपगतं पार्थिवाद्यणुनित्यत्वमपाकरोति ॥

<sup>2</sup> यद्यप्यस्माभिः सा श्रुतिर्न दृश्यते काललु-

b. But then, how can an Atom, which is without parts, be a product? To this he replies :<sup>1</sup>

न निर्भागत्वं<sup>2</sup> कार्यत्वात् ॥ ८८ ॥

*The Scripture decisive  
of the question.*

*Aph.* 88. Since it is a product, it is not without parts.

a. That is to say : since the fact, established by Scripture, of their being products, cannot be otherwise accounted for, the [so-called] Atoms of Earth, &c., are *not* without parts.<sup>3</sup>

b. He repels the objection of the Nihilist, that direct cognition of Nature, or of Soul, is impossible; because [forsooth,] the cause of a thing's being directly cognizable is colour :<sup>4</sup>

प्रत्वादिना तथाप्याचार्यवाक्यान्मनुस्मरणाच्चानु-  
मेया ॥

<sup>1</sup> ननु निरवयवस्य परमाणोः कथं कार्यत्वं  
घटते । तत्राह ॥

<sup>2</sup> Aniruddha reads न तन्निर्भागत्वं. *Ed.*

<sup>3</sup> श्रुतिसिद्धकार्यत्वान्यथा. पु. पु. पु. पृथिव्याद्य-  
णूनां न निरवयवत्वमित्यर्थः ॥

<sup>4</sup> प्रकृतिपु. असाक्षात्कारो न संभवति रूपस्य  
असाक्षात्कारहेतुत्वादिति नास्तिकाक्षेपं निरा-  
करोति ॥



**न रूपनिबन्धनात्प्रत्यक्षनियमः<sup>१</sup> ॥ ८९ ॥**

*A cavil disposed of.* Aph. 89. There is no necessity that direct cognition should have colour as its cause.

a. It is no rule, that to be directly cognizable should result from colour only, [or other object of sense], as the cause; because direct cognition may result from Merit, &c., [viz., mystical practices, and so forth], also: such is the meaning.<sup>3</sup>

b. Well, if that be the case, pray is the *dimension* of an Atom a reality, or not? With reference to this, he decides the question of dimension,<sup>4</sup> [as follows]:

**न परिमाणचातुर्विध्यं द्वाभ्यां तद्योगात् ॥ ९० ॥**

<sup>1</sup> A marginal note in one of my MSS. of Aniruddha mentions तद्रूप° as a variant. Both my MSS. of Nāgēśa have, erroneously, -निर्बन्धात्, instead of -निबन्धनात्. Ed.

<sup>2</sup> Aniruddha and Vedānti Mahādeva have प्रत्यक्षत्वनियमः. Ed.

<sup>3</sup> रूपाव निमित्तात्प्रत्यक्षतेति नियमो नास्ति धर्मादिनापि साक्षात्कारसंभवादित्यर्थः ॥

<sup>4</sup> नन्वेवं किमणुपरिमाणं वस्त्वस्ति न वेत्याका-  
द्वायां परिमाणनिर्णयं करोति ॥

<sup>5</sup> One of my MSS. of Aniruddha has परिमाणे. Ed.

*Dimension of what kinds.*

*Aph.* 90. There are not four varieties of dimension; because those can be accounted for by two.

*a.* There are not four kinds of dimension, viz., small, great, long, and short; but there are only two sorts. 'Because those can be accounted for by two:' that is to say, the four varieties can be accounted for by merely two, the atomic [or *positively* small,] and the great. Such is the meaning. For the short and the long are merely subordinate kinds of the dimension called great; else we should have, e. g., no end of dimensions, in the shape of the crooked, &c.<sup>1</sup>

*b.* He rebuts the Nihilist's denial of genera,<sup>2</sup> [as follows]:

अनित्यत्वेऽपि<sup>3</sup> स्थिरतायोगात्प्रत्यभिज्ञानं सामा-  
न्यस्य ॥ ९१ ॥

*Genus proved by recognition.*

*Aph.* 91. Though these [individuals] be uneternal, recognition, as being associated with constancy, is of genus.

<sup>1</sup> अणु महदीर्घं ह्रस्वमिति परिमाणचातुर्विध्यं नास्ति द्वैविध्यं तु वर्तत एव । द्वाभ्यां तद्योगात् । द्वाभ्यामेवाणुमहत्परिमाणाभ्यां चातुर्विध्यसंभवादित्यर्थः । महत्परिमाणस्यावान्तरभेदावेव हि ह्रस्वदीर्घौ । अन्यथा वक्रादिरूपैः परिमाणानन्त्यप्रसङ्गादिभिः ॥

<sup>2</sup> सामान्येषु नास्तिकविप्रतिपत्तिं निराकरोति ॥

<sup>3</sup> Nāgeśa, according to one of my MSS. omits अपि. *Ed.*

a. Hence, he says, it is not proper to deny [the existence of] genus :<sup>1</sup>

न तदपलापस्तस्मात् ॥ ९२ ॥

*And not to be denied.* Aph. 92. Therefore it [genus,] is not to be denied.

a. But then [it may be said], recognition is to be accounted for simply by a *non-existence*, in the shape of the exclusion of what is not the thing [recognized] : and let *this* be what is meant by the word 'genus.' To this he replies :<sup>2</sup>

नान्यनिवृत्तिरूपत्वं<sup>3</sup> भावप्रतीतेः ॥ ९३ ॥

*Genus positive, not negative.* Aph. 93. It [genus,] does not consist in *exclusion* of something else; because it is cognized as an entity.

a. That is to say: genus does not consist in exclusion [of something else]; because 'This is that same' is the cognition of something *positive*; for, otherwise, the only thing cognized would be, 'This is not a non-jar.'<sup>4</sup>

<sup>1</sup> तस्मान्न सामान्यापलापो युक्त इत्याह ॥

<sup>2</sup> नन्वतद्वान्वृत्तिरूपेणाभावेनैव प्रत्यभिज्ञोपपादनीया सैव च सामान्यशब्दार्थोऽस्तु । तच्चाह ॥

<sup>3</sup> One of my MSS. of Nāgēśa has, pretty obviously by mere error, नान्यवृत्तिरूपत्वं. *Ed.*

<sup>4</sup> स एवायमिति भावप्रत्ययान्विवृत्तिरूपत्वं न सामान्यस्येत्यर्थः । अन्यथा हि नायमघ इत्येव प्रतीयेत ॥

b. But still, recognition may be caused by *likeness*. To this he replies :<sup>1</sup>

न तत्त्वान्तरं सादृश्यं प्रत्यक्षोपलब्धेः ॥ ९४ ॥

*Likeness not a distinct principle.*

*Aph. 94.* Likeness is not a separate principle ; for it is directly apprehended, [as one manifestation of Community].

a. That is to say : likeness is nothing other than sameness in many parts, &c. ; for it is directly apprehended as consisting in sameness ;<sup>2</sup> [the *likeness* of a fair face to the moon, e. g., consisting in the *sameness* of the pleasurable feeling, &c., occasioned by the sight of either].

b. The conjecture, ' But then, let likeness be really an inherent power, and not [a modified aspect of] Community,' he repels :<sup>3</sup>

‘निजशक्त्यभिव्यक्तिर्वा वैशिष्ट्यात्तदुपलब्धेः ॥ ९५ ॥

<sup>1</sup> ननु सादृश्यनिबन्धना प्रत्यभिज्ञा भविष्यति ।  
तच्चाह ॥

<sup>2</sup> भूयोऽवयवादिसामान्यादतिरिक्तं न सादृश्य-  
मस्ति प्रत्यक्षत एव सामान्यरूपतयोपलम्भा-  
दित्यर्थः ॥

<sup>3</sup> ननु स्वाभाविकी शक्तिरेव सादृश्यमस्तु नतु  
तत्सामान्यमित्याशङ्कामपाकरोति ॥

<sup>4</sup> Aniruddha has निजधर्माभि०. *Ed.*

*Nor a peculiar power.* Aph. 95. Nor is it [likeness,] a manifestation of [something's] own power; because the apprehension of it is different.

a. Moreover, likeness is not the manifestation of a particular natural power of a thing; because the apprehension of likeness is different from the apprehension of power. For the cognition of a power is not dependent on the cognition of another thing; the cognition of likeness, on the other hand, is dependent on the cognition of a correlative,<sup>1</sup> as is the case with the cognition of a non-existence; so that the two conceptions are heterogeneous. Such is the meaning.<sup>2</sup>

b. But still, let the likeness among individual jars, &c., be merely that they have [all alike,] the name, e. g., of jar. To this he replies:<sup>3</sup>

न संज्ञासंज्ञिसंबन्धोऽपि<sup>4</sup> ॥ ९६ ॥

<sup>1</sup> *Pratīyogin*; on which *vide supra*, p. 342, note 3. *Ed.*

<sup>2</sup> वस्तुनः स्वाभाविकशक्तिविशेषोत्पादोऽपि न सादृश्यं शक्त्युपलब्धितः सादृश्योपलब्धेर्विलक्षणत्वात् । शक्तिज्ञानं हि नान्यधर्मिज्ञानसापेक्षं सादृश्यज्ञानं पुनः प्रतियोगिज्ञानमपेक्षतेऽभावज्ञानवदिति ज्ञानयोर्विलक्षणमित्यर्थः ॥

<sup>3</sup> ननु तथापि घटादिसंज्ञकत्वमेव घटादिव्यक्तीनां सादृश्यमस्तु । तच्चाह ॥

<sup>4</sup> The reading of Nāgasa is न संज्ञासंज्ञिनोः संबन्धोऽपि. *Ed.*

*Nor the relation between names and things.*

*Aph.* 96. Nor, moreover, is it [likeness,] the connexion between name and named.

*a.* Because even he who does not know the connexion between a name and the thing named may cognize a likeness,<sup>1</sup> [e. g., between two jars].

*b.* Moreover :<sup>2</sup>

न संबन्धनित्यतोभयानित्यत्वात् ॥ ९७ ॥

*How it cannot be so.*

*Aph.* 97. That connexion [viz., between name and named,] is not eternal; since both [the correlatives] are uneternal.

*a.* Since both the name and the named are uneternal, the relation between them, also, is not eternal. How, then, can there be, through *that*, the likeness of a departed thing in a thing present? Such is the meaning.<sup>3</sup>

*b.* But then, though the correlatives be uneternal, let

<sup>1</sup> संज्ञासंज्ञिभावमजानतोऽपि सादृश्यज्ञानादिति ॥

<sup>2</sup> अपि च ॥

<sup>3</sup> संज्ञासंज्ञिनो नित्यत्वात्तत्संबन्धस्यापि न नित्यता । अतः कथं तेनातीतवस्तुसादृश्यं वर्तमानवस्तुनि स्यादित्यर्थः ॥

the relation be eternal. What is to hinder *this*? To this he replies :<sup>1</sup>

नातः<sup>2</sup> संबन्धो धर्मिग्राहकमानबाधात्<sup>3</sup> ॥ ९८ ॥

*Another suggestion repelled.*

*Aph.* 98. The connexion is not so [not eternal], for this reason, viz., because this is debarred by the evidence which acquaints us with the thing; [i. e., the supposition is inconsistent with the definition of the term].

*a.* *Connexion* is proved only where *disjunction* incidentally subsists; because, otherwise, there is no room for the supposition of *connexion*; the case being accounted for,—as will be explained,—simply by *the natural state of the matter*. And this incidental disjunction is impossible, if connexion be eternal. Therefore, connexion is not eternal; for this is debarred by the very evidence that acquaints us with *Connexion*. Such is the meaning.<sup>4</sup>

<sup>1</sup> ननु संबन्धनित्यत्वेऽपि संबन्धो नित्यः स्यात् ।  
किमत्र बाधकम् । तच्चाह ॥

<sup>2</sup> Read नाजः, 'not unoriginated,' i. e., 'not eternal,' qualifying 'connexion.' 'For this reason' renders अतः. The reading नातः, the manuscript authority for which is of the slightest, is treated as if no better than a typographical error, in the corrigenda to my edition of Vijnāna's work. *Ed.*

<sup>3</sup> Aniruddha has, instead of -मान०, -प्रमाण०. In the margin of one of my MSS. of his commentary is the variant -मानाभावात्. *Ed.*

<sup>4</sup> कादाचित्कभिर्भागे सत्येव संबन्धः सिध्यति ।

b. But, on this showing, there could be no such thing as the eternal [connexion called] Coinherence<sup>1</sup> between those two eternal, a Quality and the thing qualified; [which Coinherence, or intimate relation, is one of the categories of the *Nyāya*]. To this he replies :<sup>2</sup>

<sup>3</sup> न समवायोऽस्ति प्रमाणाभावात् ॥ ९९ ॥

*The Category of Intimate Relation rejected.*

*Aph. 99.* There is no [such thing as] Coinherence, [such as the Naiyāyikas insist upon]; for there is no evidence [for it].

a. But then [it may be said], the evidence of it is, the perception that something is qualified [or conjoined with a quality which *inheres* in it], and the unaccountableness, otherwise, of the cognition of something as qualified. To this he replies :<sup>4</sup>

अन्यथा वक्ष्यमाणीत्या स्वरूपेणैवोपपत्तौ संबन्ध-  
नित्यनानवकाशात् । स च कादाचित्को विभागो  
न संबन्धनित्यत्वे संभवति । अतः संबन्धग्राहकप्र-  
माणेनैव बाधान्न नित्यः संबन्ध इत्यर्थः ॥

<sup>1</sup> *Samavāya*; of which the preferable rendering, proposed by Professor Cowell, is 'interpenetration.' *Ed.*

<sup>2</sup> नन्वेवं नित्ययोर्गुणगुणिनोर्नित्यः समवायो  
नोपपद्येत । तच्चाह ॥

<sup>3</sup> The reading of Nāgārjuna is तच्चाप्यस्ति. His gloss runs:  
समवाये प्रमाणाभाव इत्यर्थः । *Ed.*

<sup>4</sup> ननु वैशिष्ट्यप्रत्यक्षं विशिष्टबुद्ध्यन्यथानुपप-  
त्तिश्च प्रमाणम् । तच्चाह ॥



उभयचायन्यथासिद्धेर्न<sup>1</sup> प्रत्यक्षमनुमानं  
वा<sup>2</sup> ॥ १०० ॥

*This argued.*

*Aph.* 100. Neither perception nor inference [is evidence for the existence of Coinherence]; since, as regards both alike, the case is otherwise disposed of.<sup>3</sup>

*a.* Since, 'as regards both alike,' i. e., the perception of qualifiedness, and the inferring of it, 'the case is otherwise disposed of;' <sup>4</sup> viz., simply by *the natural state* [of the thing and its qualities], neither of the two is evidence for [the imaginary category called] Coinherence: such is the meaning.<sup>5</sup>

*b.* It is a tenet, that, from the agitation of Nature the conjunction of Nature and Soul takes place, and thence results creation. In regard to that, there is this objection of the atheists, that 'Nothing whatever possesses the action called agitation; everything is momentary; where

<sup>1</sup> One of my MSS. of Aniruddha simply omits न; while the other has उभयचायन्यथासिद्धेः *Ed.*

<sup>2</sup> Nágeśa gives प्रत्यक्षानुमाने. *Ed.*

<sup>3</sup> Read, instead of 'the case is otherwise disposed of,' 'the establishment [which they lead to] is otherwise.' *Ed.*

<sup>4</sup> See the preceding note. *Ed.*

<sup>5</sup> उभयचापि वैशिष्ट्यप्रत्यक्षे तदनुमाने च चायन्यथासिद्धेर्न तदुभयं समवाये प्रमाणमित्यर्थः ॥

it arises, even there it perishes; therefore, no motion is proved to be inferrible from conjunction [of anything] with another place;' [the fruit, for instance, which appears to reach the ground not being that fruit, any longer existent, which appeared to drop from the tree]. To this he replies :<sup>1</sup>

• नानुमेयत्वमेव<sup>2</sup> क्रियाया नेदिष्ठस्य तत्तद्वतोरेवा-<sup>3</sup>  
परोक्षप्रतीतेः ॥ १०१ ॥

*Motion is matter of perception.*

*Aph. 101.* Motion is not a matter of inference; for he who stands very near has, indeed, direct cognition both of it and of what it belongs to.

a. In Book Second the different opinions were merely mentioned, that the Body is formed of five elements, and so forth; but no particular one was considered. In regard to this question, he denies the view of an opponent :<sup>4</sup>

प्रकृतेः क्षोभात्प्रकृतिपुरुषसंयोगस्तस्मात्सृष्टि-  
रिति सिद्धान्तः । तत्रायं नास्ति क्षोभात्क्षयो  
नास्ति क्षोभाख्या कस्यापि क्रिया सर्वं वस्तु क्ष-  
णिकं यच्चोत्पद्यते तत्रैव विनश्यतीत्यतो न देश-  
ान्तरसंयोगोन्नेया क्रिया सिध्यतीति । तत्राह ॥

<sup>1</sup> Some MSS. of Vijnāna omit एव, as does Nāgēśa. *Ed.*

<sup>2</sup> Nāgēśa omits एव. *Ed.*

<sup>4</sup> द्वितीयाध्याये शरीरस्य पाञ्चभौतिकत्वादि-  
रूपैर्मतभेदा एवोक्ता नतु विशेषोऽवधृतः । अत्रा-  
परपक्षं प्रतिषेधति ॥

न पाञ्चभौतिकं शरीरं बह्वनामुपादानायो-  
गात् ॥ १०२ ॥

*The Body is of earth only.* Aph. 102. The Body does not consist of five elements; because many [heterogeneous things] are unsuitable as the material.

a. He will mention, that, whilst there is but one material, the material of every Body is earth :<sup>1</sup>

न सूक्ष्ममिति नियम आतिवाहिकस्यापि विद्य-  
मानत्वात् ॥ १०३ ॥

*There is a Subtile as well as a Gross, Body.* Aph. 103. It [the Body,] is not, necessarily, the Gross one; for there is, also, the vehicular [transmigrating or Subtile] one.

a. Senses, [the organ of vision, for example,] distinct from the eye-balls, have been already mentioned. In order to substantiate this [point], he refutes the opinion, that the senses reveal what they do not reach to :<sup>2</sup>

नाप्राप्तप्रकाशकत्वमिन्द्रियाणामप्राप्तेः सर्वप्रा-  
प्तेर्वा ॥ १०४ ॥

<sup>1</sup> एकोपादानकत्वेऽपि पृथिव्येवोपादानं सर्व-  
शरीरस्येति वक्ष्यति ॥

<sup>2</sup> गोलकेभ्योऽतिरिक्तानीन्द्रियाणि प्रागुक्तानि ।  
तत्पदादनायेन्द्रियाणामप्राप्तप्रकाशकत्वं निराक-  
रोति ॥

*Connexion between  
sense and object.*

*Aph. 104.* The senses do not reveal what they do not reach to ; because of their not reaching, or because [else,] they might reach everything.

a. The senses do not reveal things unconnected with them. 'Because of their not reaching.' For we do not see that lamps, or the like, reveal what they do not reach to ; and because, if they were to reveal what they do *not* reach to, we should find them revealing *all* things, viz., those intercepted, and the like. Such is the meaning. Therefore there is an organ, other than the eye-ball, for the sake of connexion with the distant sun, &c. Such is the import. And the instruments reveal the objects simply by delivering the object to the soul,—for they are, themselves, unintelligent ;—as a mirror reveals the face. Or [in other words], their revealing an object is simply their taking up an image of the object.<sup>1</sup>

b. He repels the conjecture : But then, in that case, the opinion [of the Naiyāyikas,] that the sight is luminous

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<sup>1</sup> स्वातंत्र्यादीनीन्द्रियाणि न प्रकाशयन्ति ।  
अप्राप्तेः । प्रदीपादीनामप्राप्तप्रकाशकत्वाददर्शनाद-  
प्राप्तप्रकाशकत्वे व्यवहितादिसर्ववस्तुप्रकाशकत्वप्र-  
सङ्गाच्चेत्यर्थः । अतो दूरस्थसूर्यादिसंबन्धार्थं गो-  
लकातिरिक्तमिन्द्रियमिति भावः । करणानां चा-  
र्थप्रकाशकत्वं पुरुषेऽर्थसमर्पणद्वारैव स्वतो जडत्वा-  
दर्थप्रकाशकत्ववत् । अथ वार्थप्रतिबि-  
म्बोद्ग्रहणमेवार्थप्रकाशकत्वमिति ॥

is quite right; for we see Light alone glide rapidly to a distance, in the form of rays:<sup>1</sup>

न तेजोऽपसर्पणात्तैजसं चक्षुर्वृत्तितस्त-  
त्मिद्धेः ॥ १०५ ॥

*The Sight not formed  
of Light.*

*Aph. 105.* Not because Light glides [and the Sight does so, too,] is the Sight luminous [or formed of Light]; because the thing is accounted for by [the theory of] modifications, [to be now explained].

a. The Sight is not to be asserted to be luminous, on the ground that light is seen to glide. Why? Because, just as in the case of the vital air, where there is no luminosity, the gliding forth can be accounted for through a kind of modification. Such is the meaning. For, as the vital air, without having at all parted from the body, glides out ever so far from the end of the nose, under the modification called breathing, [and thus smells a distant flower], just so the Sight, though a non-luminous substance, without, indeed, quitting [connexion with] the body, all in a moment will dart off [like the protruded feeler of a polyp,] to a distant object, such as the sun, by means of the species of change called modification.<sup>2</sup>

<sup>1</sup> नन्वेवं चक्षुषस्तैजसत्वमेव युक्तं तेजस एव  
किरणरूपेणाशुदूरापसर्पणादर्शनादिति शङ्कां नि-  
राकरोमः ॥

<sup>2</sup> तेजसोऽपसर्पणं दृष्टमिति कृत्वा तैजसं चक्षुर्न  
वाच्यम् । कुतः । अतैजसत्वेऽपि प्राणवदेव वृत्ति-

b. But what is the proof that there is any such modification? To this he replies :<sup>1</sup>

प्राप्ता प्रकाशलिङ्गावृत्तिसिद्धिः ॥ १०६ ॥

*Proof of his theory of vision, that it accounts for the phenomena.*

*Aph.* 106. By the sign of the display of the attained object the [existence of the] modification [which could alone account for that display,] is proved.

a. He shows [us] the nature of the modification, to account for the going, though without parting from the Body :<sup>2</sup>

भागगुणाभ्यां तत्त्वान्तरं वृत्तिः संबन्धार्थं सर्प-  
तीति ॥ १०७ ॥

*Of the theory, further,*

*Aph.* 107. The 'modification' is another principle than a fragment, or

भेदेनापसर्पणोपपत्तेरित्यर्थः । यथा हि प्राणः शरीरमसंत्यज्यैव नासायाद्बहिः कियदूरं प्राणनाख्यवृत्त्यापसरत्येवमेवातैजसद्रव्यमपि चक्षुर्देहमसंत्यज्यापि वृत्त्याख्यपरिणामविशेषेण भटित्येव दूरस्थं सूर्यादिकं गत्यन्तरेदिति ॥

<sup>1</sup> नन्वेवंभूतवृत्तौ किं प्रमाणम् । तत्राह ॥

<sup>2</sup> देहमपरित्यज्यापि गमनोपपत्तये वृत्तेः स्वरूपं दर्शयति ॥

a quality, [of the Sight, or other sense]; because it is for the sake of *connexion* that it glides forth.

a. The modification is not a *fragment* of the Sight, or other sense, [serving as] the cause of the revealing of objects,—a part disjoined like a spark,—or a *quality*, like, e. g., Colour; but the modification, whilst a portion thereof, is something else than a fragment, or a quality. For, if there were disruption, connexion of the sun, &c., with the Sight would not, through it, take place; and, if it were a quality, the motion called ‘gliding forth’ would be unaccountable; [for a quality cannot move by itself]. Such is the meaning.<sup>1</sup>

b. But, if, thus, the ‘modifications’ are *substances*, how is [the term] ‘modification’ applied to the *qualities* of intellect, in the shape of Desire, &c.? To this he replies :<sup>2</sup>

न <sup>3</sup>द्रव्यनियमस्तद्योगात् ॥ १०८ ॥

<sup>1</sup> अर्थप्रकाशहेतोश्चक्षुरादेर्भागो विस्फुलिङ्गव-  
द्विभक्तांशो रूपादिवद्गुणश्च न वृत्तिः किं तु तदेक-  
देशभूता भागगुणाभ्यां भिन्ना वृत्तिः । विभागे  
हि सति तद्वारा चक्षुषः सूर्यादिसंबन्धो न घटते  
गुणत्वे च सर्पणाख्यक्रियानुपपत्तेरित्यर्थः ॥

<sup>2</sup> नन्वेवं वृत्तीनां द्रव्यत्वे कथमिच्छादिरूपबुद्धि-  
गुणेषु वृत्तिव्यवहारः । तथाह ॥

<sup>3</sup> Aniruddha and Vedānti Mahādeva have the reading द्रव्ये.  
Ed.

*'Modifications' may be qualities, as well as substances.*

*Aph. 108.* It [the term 'modification,'] is not confined to substances; because it is etymological, [not technical, and applies, etymologically, to a quality, as well].

*a.* Since it is also stated, in Scripture, that the sense-organs are formed of the Elements, the doubt may occur, whether the Scriptural texts are, perhaps, to be applied distributively, according to the difference of particular worlds. In regard to this, he says:<sup>1</sup>

न देशभेदेऽप्यन्योपादानतास्मदादिवन्नि-  
यमः<sup>2</sup> ॥ १०९ ॥

*The materials of the organs everywhere the same.*

*Aph. 109.* Not though there be a difference of locality, is there a difference in the material [of which the organs are formed]: the rule is as with the like of us.

*a.* Not through 'difference of locality,' as the world of Brahmá, and the like, is it, again, the fact, that the organs have any other material than self-consciousness; but the rule is, that those of all alike are formed of self-consciousness; as is the case, e. g., with us who live in this terrestrial world. For we hear, in Scripture, of only one Subtile Body

<sup>1</sup> इन्द्रियाणां भौतिकत्वस्यापि श्रवणात्कदा-  
चिन्नोक्तविशेषभेदेन श्रुतिव्यवस्था शङ्क्येत । त-  
च्चाह ॥

<sup>2</sup> Some MSS. of Vijnána exhibit अस्मदादाविव नियमः,  
the lection of Nágeśa. *Ed.*



[made up of the organs], transmigrating generally through the different localities. Such is the meaning.<sup>1</sup>

b. But then, in that case, how is the Scripture relating to the materiality [of the organs] to be accounted for? To this he replies :<sup>2</sup>

निमित्तव्यपदेशात्तद्व्यपदेशः<sup>3</sup> ॥ ११० ॥

*A non-literal text accounted for.*

*Aph.* 110. The mention thereof [viz., of materiality, as if it belonged to the organs,] is because there is [intended to be made, thereby, a more emphatic] mention of the concomitant cause.<sup>4</sup>

a. There is designation as the material cause, in the case even where the cause is [but] concomitant, with a

<sup>1</sup> न ब्रह्मललाकादिदेशभेदतोऽपीन्द्रियाणामहंकारातिरिक्तोपादानकत्वं किं त्वस्मदादीनां भूलोकस्थानामिव सर्वेषामेवाहङ्कारिकत्वनियमः । देशभेदेनैकस्यैव लिङ्गशरीरस्य तद्व्यापारमात्रवणादित्यर्थः ॥

<sup>2</sup> नन्वेवं भौतिकत्वश्रुतिः कथमुपपद्यताम् । तच्चाह ॥

<sup>3</sup> Probably from mere oversight, my MS. of Vedānti Mahādeva's work omits तद°. *Ed.*

<sup>4</sup> *Nimitta*, 'instrumental cause.' *Nimitta-kāraṇa* is rendered 'occasional cause' at p. 194, *supra*. Colebrooke's representatives are 'chief or especial cause' and 'efficient cause.' *Ed.*

view to indicating its *importance* ; just as fire is [spoken of as arising] from fuel, [which fuel is a necessary concomitant of, though not really the substance of, the fire]. Hence are they [the organs,] spoken of as being formed of the Elements. Such is the meaning. For, only in reliance on the support of Light, or other Element, do the Organs, viz., the Sight, &c., [formed] from the accompanying Self-consciousness, come to exist ; as fire, in reliance on the support of earthly fuel, results from the attendant Light,<sup>1</sup> [or Heat, which cannot manifest itself alone].

b. As the subject presents itself, he determines the variety that belongs to Gross Body :<sup>a</sup>

उष्मजाण्डजजरायुजोद्भिज्जसाङ्कल्पिकसांसिद्धिकं  
चेति न नियमः ॥ १११ ॥

*Varieties of Gross Bodies.*

*Aph. 111.* The heat-born, egg-born, womb-born, vegetable, thought-born, and spell-born ; such is not an exhaustive division [of Gross Body, though a rough and customary one].

<sup>1</sup> निमित्तेऽपि प्राधान्यविवक्षयोपादानत्वव्यपदेशो भवति यथेन्धनादग्निरिति । अतो भूतोपादानत्वव्यपदेश इत्यर्थः । तेजश्चादिभूतोपष्टम्भेनैव हि तदनुगताहंकाराच्चक्षुरादीन्द्रियाणि भवन्ति यथा पार्थिवेन्धनोपष्टम्भेन तदनुगतात्तेजसोऽग्निर्भवतीति ॥

<sup>2</sup> स्थूलशरीरगतं विशेषं प्रसङ्गादवधारयति ॥

a. It was stated, before, that Body has only one Element as its material. In this same connexion, he observes discriminatively, as follows :<sup>1</sup>

सर्वेषु पृथिव्युपादानमसाधारणत्वात्तद्व्यपदेशः  
पूर्ववत् ॥ ११२ ॥

*The material of Bodies.*

*Aph.* 112. In all [Bodies] Earth is the material: in consideration [however,] of some speciality, there is designation as this [or that other element than earth, as entering into the constitution of some given body], as in the preceding case [treated under § 110].

a. In all Bodies the material is Earth only. 'In consideration of some speciality ;' i.e., in consequence of intensity through excess, &c., in the case of Body, as before [in the case of the Organs], there is, however, designation as consisting of Elements, five, or four, &c., on the ground only of there being a *support*, as in the case of the materiality of the Organs. Such is the meaning.<sup>2</sup>

b. But then, since the vital air is the principal thing in

<sup>1</sup> शरीरस्यैकमात्रभूतोपादानकत्वं पूर्वोक्तम् ।  
अनेनैव प्रसङ्गेन विशिष्याह ॥

<sup>2</sup> सर्वेषु शरीरेषु पृथिव्येवोपादानम् । असाधारणत्वात् । आधिकादिभिरुक्तपाच्छरीरे पञ्चचतुरादिभौतिकत्वव्यपदेशस्तु पूर्ववदिन्द्रियाणां भौतिकत्ववदुपपन्नत्वमात्रेणेत्यर्थः ॥

the Body, let the vital air itself be the originant of the Body. To this he replies :<sup>1</sup>

न देहारम्भकस्य प्राणत्वमि- यशक्तितस्त-  
त्सिद्धेः<sup>2</sup> ॥ ११३ ॥

*The vital air not the source of the Body.*

*Aph. 113.* The vital air is not [on the allegation that it is the principal thing in the Body, to be considered] the originant of the Body; because it [the vital air, or spirit,] subsists through the power of the organs.

a. The vital air, consisting in the function of the organs, does not subsist in the absence of the organs. Therefore, since, in a *dead* Body, in consequence of the absence of the organs, there is the absence of the vital air, the vital air is not the originant of the Body.<sup>3</sup>

b. But then, in that case, since the vital air is not the cause of the Body, the Body might come into existence even without the vital air. To this he replies :<sup>4</sup>

<sup>1</sup> ननु प्राणस्य शरीरे प्राधान्यात्प्राण एव देहारम्भकोऽस्तु । तच्चाह ॥

<sup>2</sup> Instead of तत्सिद्धेः, Vedānti Mahādeva has तत्सिद्धिः.  
*Ed.*

<sup>3</sup> कारणवृत्तिरूपः प्राणः कारणवियोगे न तिष्ठति । अतो मृतदेहे कारणाभावेन प्राणाभावान्न प्राणो देहारम्भक इति ॥

<sup>4</sup> नन्वेवं प्राणस्य देहाकारणत्वे प्राणं विनापि देह उत्पद्येत । तच्चाह ॥

## भोक्तुरधिष्ठानाद्भोगायतननिर्मा ॥मन्यथा पूतिभा- वप्रसङ्गात्<sup>1</sup> ॥ ११४ ॥

*Aph. 114.* The site of experience  
*Soul essential to a* [viz., the Body,] is constructed [only]  
*living Body.* through the superintendence of the  
experiencer [Soul]: otherwise, we should find putrefaction.

a. 'Through the superintendence,' i. e., only through the operation, 'of the experiencer,' i. e., Soul [literally, that which has the vital airs], is 'the construction of the site of experience,' i. e., the Body; because, 'otherwise,' i. e., if the operation of the vital airs were absent, we should find putrefaction in the semen and blood, just as in a dead body. Such is the meaning. And thus, by the several operations of circulating the juices, &c., the vital air is a *concomitant* cause<sup>2</sup> of the Body, through the sustaining of it: such is the import.<sup>3</sup>

b. But then [it may be said], it is only the vital air, itself, that can be the superintender; because it is this which

<sup>1</sup> Aniruddha reads -प्रसक्तेः; Vedānti Mahādeva, -प्रसङ्गः.  
*Ed.*

<sup>2</sup> *Nimitta-kāraṇa.* Vide *supra*, p. 400, note 4. *Ed.*

<sup>3</sup> भोक्तुः प्राणिनोऽधिष्ठानाद्यापारादेव भोगा-  
यतनस्य शरीरस्य निर्माणं भवति । अन्यथा प्रा-  
णव्यापाराभावे शुक्रशोणितयोः पूतिभावप्रसङ्गा-  
न्मृतदेहवदित्यर्थः । तथा च रससंचारादिव्यापार-  
विशेषैः प्राणो देहस्य निमित्तकारणं धारकत्वा-  
दिति भावः ॥

operates, not the Soul, since *it* is motionless, and since there is no use in the superintendence of what does not operate. To this he replies :<sup>1</sup>

भृत्यद्वारा<sup>2</sup> स्वाम्यधिष्ठितिनैकान्तात् ॥ ११५ ॥

*The Soul 'acting by another's actions.'*

*Aph. 115.* Through a servant, not directly, is superintendence [exercised] by the master.

a. In the construction of the Body, 'superintendence,' in the shape of energizing, is not 'directly,' i. e., immediately, [exercised] 'by the master,' i. e., by Soul, but 'through its servant,' in the shape of the vital airs; as in the case of a king's building a city: such is the meaning.<sup>3</sup>

b. It was stated before [Book II., § 1,] that Nature's [agency] is 'for the emancipation of what is [really, though not apparently,] emancipated.' In reference to the objection of opponents in regard to this, viz., 'How can the

<sup>1</sup> ननु प्राणस्यैवाधिष्ठानत्वं संभवति व्यापारव-  
त्त्वान्न प्राणिनः कूटस्थत्वादिर्गोपारस्याधिष्ठाने  
प्रयोजनाभावाच्चेति । तच्चाह ॥

<sup>2</sup> According to one of my MSS., the lection of Aniruddha is  
भृत्यवर्गद्वारा. *Ed.*

<sup>3</sup> देहनिर्माणे व्यापाररूपमधिष्ठानं स्वामिनश्चे-  
तनस्यैकान्तात्साक्षान्नास्ति किं तु प्राणरूपभृत्यद्वारा  
यथा राज्ञः परनिर्माण इत्यर्थः ॥

soul be eternally free, when we see it bound ?' with a view to demonstrating its eternal freedom, he says :<sup>1</sup>

**समाधिसुषुप्तिमोक्षेषु ब्रह्म एव ता ॥ ११६ ॥**

*Soul ever free.*

*Aph. 116.* In Concentration, profound sleep, and emancipation, it [Soul,] consists of Brahma.<sup>2</sup>

*a.* Then what is the difference of emancipation from profound sleep and concentration ? To this he replies :<sup>3</sup>

**द्वयोः सबोजमन्यच<sup>4</sup> तद्धतिः ॥ ११७ ॥**

*Perfect and imperfect emancipation.*

*Aph. 117.* In the case of the two, it is with a seed ; in the case of the other, this is wanting.

*a.* 'In the case of the two,' viz., concentration and profound sleep, the identity with Brahma<sup>5</sup> is 'with a seed,' i. e., associated with some cause of Bondage, [or reappearance in the mundane state]; 'in the case of the other,' i. e.,

**विमुक्तमोक्षार्थं प्रधानस्येत्युक्तं प्राक् । तच्च  
कथमात्मा नित्यमुक्ते बन्धदर्शनादिति परेषा-  
माक्षेपे नित्यमुक्तिमुपपादयितुमाह ॥**

<sup>2</sup> See the *Rational Refutation*, &c., p. 33. *Ed.*

**<sup>3</sup> तर्हि कः सुषुप्तिसमाधिभ्यां मोक्षस्य विशेषः ।  
तच्चाह ॥**

<sup>4</sup> Aniruddha has सबीजत्वमन्यस्य ; and so has Vedānti Mahādeva, according to some copies. *Ed.*

<sup>5</sup> *Brahmatva*, the abstract of *Brahma*. *Ed.*

in emancipation, this cause is absent : this is the distinction. Such is the meaning.<sup>1</sup>

b. But then, Concentration and profound sleep are *evident* ; but what evidence is there of *Emancipation* ? This objection of the atheist he repels : <sup>2</sup>

द्वयोरिव त्रयस्यापि<sup>3</sup> दृष्टत्वाच्चतु द्वौ ॥ ११८ ॥

*The reality of Emancipation.*

*Aph.* 118. But there are not the two [only] ; because the triad, also [Emancipation inclusive], is evident ; as are the two.

a. The meaning is, that, since Emancipation, also, is 'evident,' i. e., is inferrible, through the example of Concentration and profound sleep, there are not the two, viz., profound sleep and Concentration, only ; but Emancipation, also, really is. And the argument is thus. The quitting of that identity with Brahma<sup>4</sup> which [identity] exists during profound sleep, &c., takes place only through a fault, viz., Desire, or the like, lodged in the mind ; and, if this fault be annihilated by knowledge, then there results

<sup>1</sup> द्वयोः समाधिसुषुप्त्योः सबीजं बन्धबीजसहितं ब्रह्मत्वमन्यत्र मोक्षे बीजस्याभाव इति विशेष इत्यर्थः ॥

<sup>2</sup> ननु समाधिसुषुप्ती दृष्टे स्तो मोक्षे तु किं प्रमाणादिति नास्तिकाक्षेपं परिहरति ॥

<sup>3</sup> Vedānti Mahādeva omits अपि. *Ed.*

<sup>4</sup> *Brahma-bhāva*, the same as *brahmatwa*. *Ed.*



a *permanent* condition, quite similar to profound sleep, &c. ; and it is precisely *this* that is Emancipation.<sup>1 2</sup>

b. But then [suggests some one, with reference to § 117], granting, that, even notwithstanding the existence of the 'seed' [or source of return to the mundane state,] called Memory,<sup>3</sup> a mental modification after the form of any object does not arise during *concentration*, inasmuch as Memory is [then] dulled [or deadened] by apathy, &c., yet, in the case of a person in *profound sleep*, since Memory prevails, there will really be cognition of objects ; consequently, it is not proper to say that there is identity with Brahma during profound sleep. To this he replies :<sup>4</sup>

<sup>1</sup> समाधिसुषुप्तिदृष्टान्तेन मोक्षस्यापि दृष्टत्वा-  
दनुमितत्वाच्चतु द्वौ सुषुप्तिसमाधी एव किं तु मो-  
क्षोऽप्यस्तीत्यर्थः । अनुमानं चेत्थम् । सुषुप्त्यादौ  
यो ब्रह्मभावस्त जागर्च्चिज्ञगताद्रागादिदोषादेव भ-  
वति स चेद्दोषो ज्ञानेन नाशितस्तर्हि सुषुप्त्याऽसि-  
दृश्येवावस्था स्थिरा भवति सैव मोक्ष इति ॥

<sup>2</sup> See the *Rational Refutation*, &c., p. 33. *Ed.*

<sup>3</sup> Here and below, this renders *vásand*, on which *vide supra*, p. 29, note 2. *Ed.*

<sup>4</sup> ननु वासनाख्यबीजसत्त्वेऽपि वैराग्यादिना  
वासनाकौण्डल्यादर्थाकारा वृत्तिः समाधी मा भवतु  
सुषुप्ते तु वासनाप्राबल्यादर्थज्ञानं भविष्यत्येवेति  
न सुषुप्तौ ब्रह्म पता युक्तेति । तथाह ॥

वासनया नाथ ख्यापनं<sup>1</sup> दोषयोगेऽपि न नि-  
मित्तस्य प्रधानबाधकत्वम् ॥ ११९ ॥

*Memory inactive dur-  
ing profound sleep.*

*Aph. 119.* There is not the revelation, by memory, of an object likewise during the conjunction of a [more potent] fault [such as sleep]: the secondary cause does not debar the principal.<sup>2</sup>

a. As in the case of apathy, so, also when there is the conjunction of the fault of sleep, Memory does not reveal its own objects, does not remind us of its objects; for the 'secondary,' the subordinate, Memory,<sup>3</sup> cannot defeat the

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<sup>1</sup> This I find nowhere; and I believe it to be without warrant. I have printed, agreeably to the reading of Aniruddha, Vedānti Mahādeva, and the best MSS. of Vijnāna, वासनयानर्थख्यापनं, and have noticed, in some copies of the last-named commentator, the variant वासनया न स्वार्थख्यापनं. Nāgeśa has the latter reading, followed by दोषयोगात्, with omission of अपि. The Serampore edition of the *Sāṅkhya-pravachana-bhāṣya* has वासनाया न स्वार्थख्यापनं, for which I find no authority. *Ed.*

<sup>2</sup> The rendering given above is susceptible of improvement; and so, very probably, is that which follows: 'Where, moreover, there is influence from an obstruction [like that offered by sleep], mental impression does not inform one of objects [and, hence, one is then exempt from desires, &c., and in a state identical with that of emancipation]: a cause [of desires, &c.; and such is mental impression,] does not countervail what is predominant, [e.g., sleep, which is, as it were, temporary Brahmahood or emancipation].'

Aniruddha's interpretation of this obscure aphorism, possibly by reason of his elliptical mode of expression, is far from clear. His view of its sense is, certainly, peculiar. *Ed.*

<sup>3</sup> *Sanskāra*, here used as synonymous with *vidānta*. *Ed.*

more potent fault of Sleep : such is the meaning. For the really more potent fault makes the memory powerless, incompetent to produce its effects ; [and so there is nothing, in this, to prevent identification of Soul with Brahma, during profound sleep, any more than during apathetic Concentration] : such is the import.<sup>1</sup>

b. It was stated, in the Third Book [§ 83], that the retention of a Body by him who is emancipated while still living, is 'in consequence of a mere vestige of impression.'<sup>2</sup> To this it is objected as follows. Experience is observed, in the case of the [alleged person] emancipated during life, just as in the case of the like of us, [and this experience continuous,] even though it may be constantly in respect of a single object : now, this is unaccountable [on the hypothesis of his really *being* emancipated] ; because the antecedent *impression* is annihilated, exactly on its having produced the first [instant of] experience, and because no subsequent impression arises, inasmuch as *knowledge* debars it ; just as is the case with Merit. To this he replies :<sup>3</sup>

<sup>1</sup> यथा वैराग्ये तथा निद्रादोषयोगेऽपि सति वासनया न स्वार्थख्यापनं स्वविषयस्मारणं भवति यतो न निमित्तस्य गुणीभूतस्य संस्कारस्य बलवत्तरनिद्रादोषबाधकत्वं संभवतीत्यर्थः । बलवत्तर एव हि दोषो वासनां दुर्बलां स्वकार्यकुण्ठां करोतीति भावः ॥

<sup>2</sup> Here, and often below, 'impression' is to render *sanskāra*. Ed.

<sup>3</sup> संस्कारलेशतो जायदुक्तस्य शरीरधारणमिति तृतीयाध्याये प्रोक्तम् । तत्रायमाक्षेपः ।

एकः संस्कारः क्रियानिर्वर्तको<sup>१</sup> नतु प्रतिक्रियं  
संस्कारभेदा बहुकल्पनाप्रसक्तेः ॥ १२० ॥

*An objection met to  
the possibility of emanci-  
pation in one still living.*

*Aph.* 120. A single impression [suf-  
fices to generate, and] lasts out<sup>२</sup> the  
experience : but there are not different

impressions, one to each [instant of] experience ; else, we  
should have a postulation of many, [where a single one may  
suffice].

a. In like manner, in the case of the whirling of the  
potter's wheel, the self-continuant principle,<sup>३</sup> called motal  
inertia, is to be regarded as only one, continuing till the  
completion of the whirling.<sup>४</sup>

b. It has been stated [§ 111,] that there are vegetable  
Bodies. He repels the objection of the atheist, that, in  
the case in question, there is not a *Body*, inasmuch as there  
is no knowledge of the external :<sup>५</sup>

जीवन्मुक्तस्य शश्वदेकस्मिन्नपथेऽस्मदादीनामिव  
भोगो दृश्यते सोऽनुपपन्नः प्रथमं भोगमुत्पाद्यैव  
पूर्वसंस्कारेण शास्त्रसंस्कारान्तरस्य च ज्ञानप्रतिब-  
न्धेन कर्मवदनुदयादिति । तच्चाह ॥

<sup>१</sup> The reading -निर्वर्त०, found in several MSS., is a gross  
error. *Ed.*

<sup>२</sup> Read, instead of 'lasts out,' 'brings about.' *Ed.*

<sup>३</sup> This phrase is meant to translate *sanskāra*. *Ed.*

<sup>४</sup> कुलालचक्रमणस्थलेऽप्येवं वेगाख्यः संस्कार  
एक एव भ्रमणसमाप्तिपर्यन्तस्थायी बोध्यः ॥

<sup>५</sup> उद्भिज्जं शरीरमस्तीत्युक्तम् । तच्च बाह्यबु-

न बाह्यबुद्धिनियमो<sup>१</sup> वृक्षगुल्मलतौषधिवनस्प-  
तितृणवीरुधादीनामपि भोक्तृभोगायतनत्वं  
पूर्ववत् ॥ १२१ ॥

*The Vegetable organism  
really a Body.*

*Aph.* 121. Knowledge of the external is not indispensable [to constitute a Body]: trees, shrubs, climbers, annuals, trees with invisible flowers, grasses, creepers, &c., [which have internal consciousness], are, also, sites of experiencer and experience; as in the former case.

*a.* There is no necessity that that only should be a Body, in which there is knowledge of the external; but it is to be held that the being a Body, in the form of being the site of experiencer and experience, belongs also to trees, &c., which have internal consciousness; because, 'as in the former case,' meaning the putrescence already mentioned [see § 114], of the Bodies of men, &c., [which takes place] in the absence of the superintendence of an experiencer [the living soul], even in the same way do withering, &c., take place in the Bodies of trees, &c., also: such is the meaning. And to this effect there is Scripture.<sup>2</sup>

अभावाच्छरीरत्वं नास्तीति नास्ति शरीरं पाक-  
रोति ॥

<sup>1</sup> Aniruddha and Vedānti Mahādeva here end one aphorism, and treat what follows as a second. Vijnāna formally defends the reading to which he gives the preference. *Ed.*

<sup>2</sup> न बाह्यज्ञानं यथास्ति तदेव शरीरमिति  
नियमः किं तु वृक्षादीनामन्तःसंज्ञानामपि भो-

## स्मृतेश्च ॥ १२२ ॥

*Law, as well as Scripture, is authority for this.*

*Aph. 122.* And from the Legal Institutes [the same fact may be inferred, viz., that vegetables have bodies and are conscious].

*a.* But then, from the fact that trees, &c., also, are thus conscious, we should find merit and demerit accruing to them. To this he replies :<sup>2</sup>

## न देहमात्रतः कर्माधिकारित्वं वैशिष्ट्यश्रुतेः ॥ १२३ ॥

*Vegetables not moral agents.*

*Aph. 123.* Not merely through a Body is there susceptibility of Merit and Demerit; for Scripture tells us the distinction.

*a.* The vital spirit is not liable to the production of Merit and Demerit through a *Body* merely. Why? 'For Scripture tells us the distinction:' because we are told, in Scripture, that the liability results just from the being

कृभोगायतनत्वरूपं शरीरत्वं मन्तव्यं यतः पूर्ववत्सू-  
र्वोक्तो यो भोक्तृधिष्ठानं विना मनुष्यादिशरीरस्य  
पूतिभावस्तद्वदेव वृक्षादिशरीरेष्वपि शुष्कतादिक-  
मित्यर्थः । तथा च श्रुतिः ॥

<sup>1</sup> Nāgēśa pretty evidently does not regard these words as an aphorism. *Ed.*

<sup>2</sup> ननु वृक्षादिष्वप्येवं चेत्तत्र धर्माधर्मोत्प-  
त्तिप्रसङ्गः । तच्चाह ॥

distinguished by a Brahmanical Body, or the like [animal body, not vegetable]. Such is the meaning.<sup>1</sup>

b. Showing that the liability to Merit and Demerit is solely through the *kind* of Body, he mentions how Body is of three kinds :<sup>2</sup>

त्रिधा च याणां व्यवस्था कर्मदेहोपभोगदेहोभय-  
देहाः ॥ १२४ ॥

*Body of three principal kinds.* Aph. 124. Among the three there is a threefold distribution; the Body of merit, the Body of experience, and the Body of both.

a. There is a threefold distribution of Body 'among the three,' i. e., among those highest, lowest, and intermediate,—all living beings,—viz., the Body of merit, the Body of experience, and the Body of both: such is the meaning. Of these, a Body of merit belongs to the pre-eminent sages; a Body of experience, to Indra and others, and to things immovable, &c.; and a Body of both, to the royal sages. Here the division is [not exhaustive, but] into three, because of the preeminence [of these]; for,

<sup>1</sup> न देहमात्रेण धर्माधर्मोत्पत्तियोग्यत्वं जीवस्य ।  
कुतः । वैशिष्ट्यश्रुतेः । ब्राह्मणादिदेहविशिष्टत्वेनै-  
वाधिकारश्रवणादित्यर्थः ॥

<sup>2</sup> देहभेदेनैव कर्माधिकारं दर्शयन् देहत्रैविध्यमाह ॥

<sup>3</sup> Vedānti Mahādeva, if my single copy of his work may be relied on, omits this word. *Ed.*

otherwise, we should have all alike possessed of a Body of experience,<sup>1</sup> [like Indra].

b. He mentions also a fourth Body :<sup>2</sup>

न किं चिदप्यनुशयिनः ॥ १२५ ॥

*A fourth kind of Body.*

*Aph. 125. Not any one [of these], moreover, is that of the apathetic.*

a. That is to say : the Body which belongs to the ascetics is different from all these three ; such as was that of Dattātreyā, Jadaḥbharata, and others ; for they possessed bodies consisting of mere knowledge.<sup>3</sup>

b. In order to establish the non-existence of a Lord, which was stated before, he disproves the eternity of

<sup>1</sup> च याणामुक्तमाधममध्यमानां सर्वप्राणिनां चि-  
प्रकारो देहविभागः कर्मदेहभोगदेहोभयदेहा इती-  
त्यर्थः । तच्च कर्मदेहः प मर्षीणां भोगदेह इन्द्रा-  
दीनां स्थावरादीनां चोभयदेहश्च राजर्षीणामिति ।  
अथ प्राधान्येन त्रिधा विभागोऽन्यथा सर्वस्यैव  
भोगदेहत्वापत्तेः ॥

<sup>2</sup> चतुर्थमपि शरीरमाह ॥

<sup>3</sup> विरक्तानां शरीरमेतच्चयविलक्षणमित्यर्थः ।  
यथा दत्तात्रेयजडभरतादीनां तेषां ज्ञानमात्रप्रधा-  
नदेहत्वादिति ॥



knowledge, desire, action, &c., which is accepted by others<sup>1</sup> [as existing in the case of the Lord]:

न बुद्ध्यादिनित्यत्वमाश्रयविशेषेऽपि बहि-  
वत् ॥ १२६ ॥

*Argument against the  
existence of a Lord.*

*Aph.* 126. Eternity does not [as is alleged by those who wish to establish the existence of a Lord,] belong to knowledge,<sup>2</sup> &c., even in the case of the particular site, [viz., that of the supposed Lord]; as is the case with fire.

a. That is to say : just as we infer, from the example of ordinary fire, that the empyrean fire,<sup>3</sup> also, is not eternal.<sup>4</sup>

आश्रयासिद्धेश्च ॥ १२७ ॥

<sup>1</sup> उक्तस्येश्वराभावस्य स्थापनाय पराभ्युपगतं  
ज्ञानेच्छाकृत्यादिनित्यत्वं प्रतिषेधति ॥

<sup>2</sup> *Buddhi*, rendered 'intellect' at pp. 196, &c., *supra*. Much as at p. 209, *supra*, Vijnána hereupon remarks : बुद्धिरचाध्यवसा-  
याख्या वृत्तिः । *Ed.*

<sup>3</sup> The world, viewed as Brahmá's egg, is fabled to be surrounded by seven envelopes. One of these is the *ávarana-tejas*, Dr. Ballantyne's 'empyrean fire.' See Professor Wilson's translation of the *Vishnu-purána* (ed. 1864, &c.), vol. i., p. 40. I have to thank Prof. Cowell for this reference. *Ed.*

<sup>4</sup> यथा लौकिकबहिर्दृष्टान्तेनावरणतेजसोऽप्य-  
नित्यत्वात् मातृमित्यर्थः ॥

*The argument really ex abundantiâ.* Aph. 127. And, because the site [viz., the supposed Lord,] is unreal, [it matters not, in the present instance, whether knowledge, &c., may be eternal, or not].

a. But then, in that case, how can it, indeed, be possible that there should arise Omniscience, &c., adequate to the creation of the universe; since we do not behold, in mundane life, *such* superhuman powers [though we do see some,] arising from penance and the rest [of the alleged means of acquiring superhuman powers]? To this he replies:

योगसिद्धयोऽप्यौषधादिसिद्धिवन्नापत्तपनीयाः

॥ १२८ ॥

*The height to which asceticism may elevate.* Aph. 128. The superhuman powers<sup>2</sup> of concentration, just like the effects of drugs, &c., are not to be gainsaid.

a. That is to say: by the example of the effects of drugs, &c., even the superhuman powers of assuming atomic magnitude, &c., which result from concentration, and are adapted to the work of creation, &c., are established.<sup>3</sup>

<sup>1</sup> नन्वेवं ब्रह्माण्डादिसर्जनसमर्थं सर्वज्ञत्वादिकं कथं जन्यं संभाव्येतापि लोके तपश्चादिभिरेवमैश्वर्यादर्शनादिति । तच्चाह ॥

<sup>2</sup> *Vide supra*, p. 310, note 4. *Ed.*

<sup>3</sup> औषधादिसिद्धिदृष्टान्तेन योगजा अप्यणिमादिसिद्धयः सृष्ट्याद्युपयोगिन्यः सिध्यन्तीत्यर्थः ॥

b. He refutes him who asserts that Thought belongs to the Elements; since this is hostile to the establishment [of the existence] of Soul :<sup>1</sup>

न भूतचैतन्यं प्रत्येकादृष्टेः<sup>2</sup> सांहत्येऽपि च <sup>3</sup>सांहत्ये-  
ऽपि च ॥ १२९ ॥

*Argument against  
Materialism.*

*Aph.* 129. Thought does not belong to the Elements; for it is not found in them separately, or, moreover, in the state of combination,—or, moreover, in the state of combination.

a. That is to say: Thought does not exist in the five Elements, even when in the state of combination; because we do not find Thought in them, severally, at the time of disjunction; <sup>4</sup> [and there can be nothing in the product which does not preexist in the cause].

<sup>1</sup> पुरुषसिद्धिप्रतिकूलतया भूतचैतन्यवादिनं प्र-  
त्याचष्टे ॥

<sup>2</sup> Aniruddha has प्रत्येकानुपलब्धेः; Nágeśa, प्रत्येकादृष्टे.  
*Ed.*

<sup>3</sup> Both here and just before, Nágeśa reads स्वसां°, as does Vijnána, also, according to some MSS. *Ed.*

<sup>4</sup> संहतभावावस्थायामपि पञ्चभूतेषु चैतन्यं ना-  
स्ति विभागकाले प्रत्येकं चैतन्यादृष्टेरित्यर्थः ॥

## BOOK VI.

HAVING explained, in four Books, all the matter of the Institute, and having, in the Fifth Book, thoroughly established it, by refuting the opinions of opponents, now, in a Sixth Book, he recapitulates the same matter, which is the essence of the Institute, while condensing it. For, in addition [to what has preceded], an enumeration of the matters before mentioned, namely, a summary, having been composed, learners acquire an undoubting, accurate, and more solid knowledge; so that, therefore, reiteration is not here to be imputed as a fault; because the method is that of fixing a stake, [viz., by repeated blows], and because arguments, &c., not previously stated, are adduced.<sup>1</sup>

अस्यात्मा <sup>2</sup>नास्तित्वसाधनाभावात्<sup>3</sup> ॥ १ ॥

<sup>1</sup> अध्यायचतुष्केण समस्तशास्त्रार्थं प्रतिज्ञाय पञ्चमाध्याये परपक्षनिराकरणेन प्रसाध्येदानीं तमेव सारभूतशास्त्रार्थं षष्ठाध्यायेन संकलयन्नुप-संहरति । उक्तार्थानां हि पुनस्तन्वाख्ये विस्तरे कृते शिष्याणामसंदिग्धाविपर्यस्तो दृढतरो बोध उत्पद्यत इत्यतः स्थूणानिखननन्यायादानुक्तयुक्त्याद्युपन्यासाच्च नात्र पौनरुक्त्यं दोषाय ॥

<sup>2</sup> Vedānti Mahādeva, in my single accessible MS., reads नास्तित्वे. *Ed.*

<sup>3</sup> -साधकाभावात्, agreeably to Nāgeśa. *Ed.*

*The existence of Soul.*

*Aph. 1.* Soul is; for there is no proof that it is not.

a. Soul really is existent, generically; since we are aware of this, that 'I think;' because there is no evidence to defeat this. Therefore, all that is to be done is to *discriminate* it [from things in general]. Such is the meaning.<sup>1</sup>

b. The discrimination of it he establishes by means of two proofs:<sup>2</sup>

देहादिव्यतिरिक्तोऽसौ वैचित्र्यात् ॥ २ ॥

*Soul is not Body, &c.*

*Aph. 2.* This [Soul,] is different from the Body, &c.; because of heterogeneity, [or complete difference between the two].

षष्ठीव्यपदेशादपि ॥ ३ ॥

*The usage of language is evidence for this.*

*Aph. 3.* Also because it [Soul,] is expressed by means of the sixth [or possessive,] case.

a. That is to say : Soul is different from Body, &c., also because the learned express it by the possessive case, in

<sup>1</sup> जानामोत्येवं प्रतीयमानतया पुरुषः सामान्यतः सिद्ध एवास्ति बाधकप्रमाणाभावात् ।  
अतस्तद्विवेकमात्रं कर्तव्यमित्यर्थः ॥

<sup>2</sup> तच्च विवेकं हेतुद्वयेन साधयति ॥

<sup>3</sup> Some copies of Vedānti Mahādeva's work omit असौ. *Ed.*

such examples as, 'This [is] my body,' 'This [is] my understanding;' for the possessive case would be unaccountable, if there were absolute non-difference' [between the Body, or the like, and the Soul, to which it is thus attributed as a possession].

b. But then, suppose that this, also, is like the expressions, 'The Soul's Thought' [Soul and Thought being identical], 'Ráhu's head' [the trunkless Ráhu being *all* head], 'The statue's body,' &c. To this he replies :<sup>2</sup>

न 'शिलापुत्रवद्धर्मियाहकमानबाधात् ॥ ४ ॥

*An objection disposed of.* Aph. 4. It is not as in the case of the statue;<sup>4</sup> because there is [there] a contradiction to the evidence which acquaints us with the thing.

a. This expression by means of the possessive case,

१ ममेदं शरीरं ममेयं बुद्धिरित्यादेर्विदुषां षष्ठी-  
व्यपदेशादपि देहादिभ्य आत्मा भिन्नोऽत्यन्ता-  
भेदे षष्ठ्यनुपपत्तेरित्यर्थः ॥

२ ननु पुरुषस्य चैतन्यं राहोः शिरः शिला-  
पुत्रस्य शरीरमित्यादिव्यपदेशवदयमपि भवतु ।  
तच्चाह ॥

<sup>3</sup> Aniruddha and Vedānti Mahādeva have शिलापुत्रक°.

*Śilāputra* is 'grindstone,' according to the dictionaries; *śilāputra*, in the few places where I have seen it, may well signify 'torso.' *Ed.*

<sup>4</sup> With reference to the word thus rendered, see the preceding note. *Ed.*

[viz., 'My body' (§ 3)] is not like 'The statue's body,' &c. In such a case as 'The statue's body,' there is a mere fiction; 'for it is contradicted by the evidence which acquaints us with the thing;' [sense being the evidence that there is here no body other than the statue]. But, in such an expression as 'My body,' there is no contradiction by evidence; for the contradiction, by Scripture and other evidences, is only in supposing the Body to be the Soul. Such is the meaning.<sup>1</sup>

b. Having settled that Soul is different from Body, &c., he settles its emancipation :<sup>2</sup>

अत्यन्तदुःखनिवृत्त्या कृतकृत्यता ॥ ५ ॥

*Soul's aim how accomplished.* Aph. 5. Through the entire cessation of pain, there is done what was to be done.

a. But then, since there is an equality of gain and loss, inasmuch as, through the cessation of Pain there is the

<sup>1</sup> शिलापुत्रस्य शरीरमित्यादिवदयं षष्ठीव्यपदेशो न भवति । शिलापुत्रादिस्यत्वे धर्मिग्राहकप्रमाणेन बाधाद्विकल्पमात्रम् । मम शरीरमिति व्यपदेशे तु प्रमाणबाधो नास्ति देहात्मताया एव श्रुत्यादिप्रमाणैर्बाधादित्यर्थः ॥

<sup>2</sup> देहादिव्यतिक्लृप्तया पुरुषमवधार्य तन्मुक्तिमवधारयति ॥

ceasing of Pleasure, also, *that* cannot be Soul's aim. To this he replies :<sup>1</sup>

यथा दुःखात्क्लेशः<sup>2</sup> पुरुषस्य न तथा सुखादभिलाषः ॥ ६ ॥

*Pleasure no compensation for Pain.*

*Aph. 6.* Not such desire for pleasure is there to Soul, as there is annoyance from Pain.

*a.* And so the aversion to Pain, having excluded also the desire for Pleasure, gives rise to a wish for the cessation of Pain simply; so that there is not an equality of gain and loss,<sup>3</sup> [but a clear gain, in the desired release].

*b.* He declares that Soul's aim is simply the cessation of Pain; because Pain is, indeed, abundant, in comparison of Pleasure :<sup>4</sup>

ननु दुःखनिवृत्त्या सुखस्यापि निवर्तनात्तुल्यायव्ययत्वेन न सा पुरुषार्थ इति । तच्चाह ॥

<sup>2</sup> Instead of क्लेशः, some MSS. of Vijnána's commentary, as also Nágeśa and Vedánti Mahádeva, have द्वेषः; and a marginal note in one of my copies of Aniruddha states this to be the true reading. *Ed.*

<sup>3</sup> तथा च सुखाभिलाषं बाधित्वापि दुःखद्वेषो दुःखनिवृत्तावेवेच्छां जनयतीति न तुल्यायव्ययत्वमिति ॥

<sup>4</sup> सुखापेक्षया दुःखस्य बलत्वादपि दुःखनिवृत्तिरेव पुरुषार्थ इत्याह ॥



कुचापि कोऽपि सुखीति ॥ ७ ॥

*Pleasure sparingly  
dispensed.*

*Aph. 7. For [only] some one, some-  
where, is happy.*

a. Among innumerable grasses, trees, brutes, birds, men, &c., very few,—a man, a god, or the like,—are happy: such is the meaning.<sup>2</sup>

तदपि दुःखशबलमिति दुःखपक्षे निःक्षिपन्ते  
विवेचकाः ॥ ८ ॥

*Pleasure undeserving  
of the name.*

*Aph. 8. It [Pleasure,] is also mixed  
with Pain; therefore the discrimina-  
ting throw it to the side of [and reckon  
it as so much,] Pain.*

a. He rejects the opinion that Soul's aim is not the simple cessation of Pain, but this [cessation] tintured with Pleasure:<sup>3</sup>

सुखलाभाभावादपुरुषार्थत्वमिति चेन्न<sup>4</sup> द्वैवि-  
ध्यात्<sup>5</sup> ॥ ९ ॥

<sup>1</sup> Vedānti Mahādeva prefixes न. *Ed.*

<sup>2</sup> अनन्ततृणवृक्षपशुपक्षिमनुष्यादिमध्ये स्वल्पो  
मनुष्येवादिरेव सुखी भवतीत्यर्थः ॥

<sup>3</sup> केवला दुःखनिवृत्तिर्न पुत्राद्यः किं तु सुखो-  
परकृति मतमपाकरोति ॥

<sup>4</sup> Aniruddha has चेन्नैवं. *Ed.*

<sup>5</sup> One of my MSS. of Aniruddha has वैविध्या. *Ed.*

*Cessation of suffering  
is a joy.*

*Aph.* 9. If you say that this [cessation of Pain] is not Soul's aim, inasmuch as there is no acquisition of Pleasure, then it is not as you say ; for there are two kinds [of things desired].

*a.* For we see, amongst men, quite a distinct aspiration : [the first,] ' May I be happy ; ' [the second,] ' May I not be miserable ; ' [and the latter is *our* conception of beatitude].<sup>1</sup>

*b.* He ponders a doubt :<sup>2</sup>

निर्गुणत्वादिज्ञोऽसङ्गत्वादिश्रुतेः<sup>3</sup> ॥ १० ॥

*A doubt.*

*Aph.* 10. The Soul [some one may suggest,] has *no* quality ; for there is Scripture for its being unaccompanied, &c.

*a.* Therefore the cessation of Pain, indeed, [a property which does not belong to it,] cannot be Soul's aim : such is the meaning.<sup>4</sup>

*b.* He clears up this<sup>5</sup> [doubt] :

<sup>1</sup> सुखी स्यां दुःखी न स्यामिति हि पृथगेव  
लोकानां प्रार्थना दृश्यत इति ॥

<sup>2</sup> शङ्कते ॥

<sup>3</sup> Aniruddha has असङ्गादिश्रुतेः ; Nāgēśa, असङ्गत्व-  
श्रुतेः . *Ed.*

<sup>4</sup> अतो न दुःखनिवृत्तिरपि पुरुषार्थो घटत  
इत्यर्थः ॥

<sup>5</sup> तमाधत्ते ॥

## परधर्मत्वेऽपि तत्सिद्धिरविवेकात् ॥ ११ ॥

*This cleared up.* Aph. 11. Though it [the Pain,] be the property of something else, yet it exists in it [the Soul,] through non-discrimination.

a. Though qualities, viz., pleasure, pain, &c., belong [only] to the *Mind*, they exist, i.e., they abide, in the shape of a *reflexion*, in it, viz., in Soul, 'through non-discrimination,' as the cause, owing to the conjunction of Nature with Soul: such is the meaning. And this has been set forth in the First Book.<sup>1</sup>

b. The binding of Soul by the qualities [or fetters,] arises from non-discrimination: but from what does non-discrimination arise? With reference to this, he says:<sup>2</sup>

## अनादिरविवेकोऽन्यथा दोषद्वयप्रसक्तेः ॥ १२ ॥

*Two reasons why non-discrimination must have been from eternity.* Aph. 12. Non-discrimination [of Soul from Nature] is beginningless; because, otherwise, two objections would present themselves.

a. For, had it a beginning, then, if [first,] it arose quite spontaneously, bondage might befall even the liberated;

<sup>1</sup> सुखदुःखादिगुणानां चित्तधर्मत्वेऽपि तच्चात्मनि सिद्धिः प्रतिबिम्ब-रूपेणावस्थितिरविवेकान्निमित्ता-त्प्रकृतिपुरुषसंयोगद्वारेत्यर्थः । एतच्च प्रथमाध्याये प्रतिपादितम् ॥

<sup>2</sup> अविवेकमूलः पुरुषे गुणबन्धोऽविवेकस्तु किं-मूलक इत्याकाङ्क्षायामाह ॥

and, if [secondly,] it were produced by Desert, &c., there would be a *regressus in infinitum*, inasmuch as we should have to search for another [previous instance of] non-discrimination, to stand as the cause of [that] Desert, &c., also: such is the meaning.<sup>1</sup>

b. And then, if it be without beginning, it must be everlasting. To this he replies:<sup>2</sup>

न नित्यः स्यादात्मवदन्यथानुच्छिन्निः<sup>3</sup> ॥ १३ ॥

*Non-discrimination, though from eternity, may be cut short.* Aph. 13. It [non-discrimination,] cannot be everlasting [in the same manner] as the soul is; else, it could not be cut short, [as we affirm that it can be]. •

a. It is not everlasting, indivisible, and beginningless, in the same way as the soul is; but it is beginningless, in the shape of an *on-flow* [which may be stopped]. For, otherwise, the cutting short of a beginningless *entity* would, as is established by Scripture, be unfeasible, [though the beginningless antecedent *non-entity* of a given jar may be readily understood to terminate, on the production of the jar]. Such is the meaning.<sup>4</sup>

<sup>1</sup> सादित्वे हि स्वत एवोत्पादे मुक्तस्यापि बन्धा-  
पत्तिः कर्मादिजन्यत्वे च कर्मादिकं प्रत्यपि कारण-  
त्वेनाविवेकान्तरान्वेषणेऽनस्येत्यर्थः ॥

<sup>2</sup> ननु चेदनादिस्तर्हि नित्यः स्यादिति । त-  
च्चाह ॥

<sup>3</sup> Nāgēśa has स्यादात्मवदुच्छिन्नेः. Ed.

<sup>4</sup> आत्मवन्नित्योऽखण्डानादिर्न भवति किं तु

b. Having stated the cause of [Soul's] Bondage, he states the cause of Liberation :<sup>1</sup>

प्रति. यतका एनाशयत्वमस्य ध्वान्तवत् ॥ १४ ॥

*Bondage how destructible.* Aph. 14. It [Bondage,] is annihilable by the allotted cause, [viz., discrimination of Soul from Nature]; as darkness is [annihilable by the allotted cause, viz., Light].

अचापि प्रतिनियमोऽन्यत्र तिरेकात् ॥ १५ ॥

*This enforced.* Aph. 15. Here, also, [viz., in the case of Bondage and Discrimination, as in the case of Darkness and Light,] there is allotment, [as is proved] both by positive and negative consociation ;<sup>2</sup> [Liberation taking place where Discrimination is, and not where it is not].

a. He reminds [us] of what was mentioned in the first Book,<sup>3</sup> viz., that Bondage cannot be innate, &c :<sup>4</sup>

प्रवाहस्त्वमेव नानादः । अन्यथानादिभावस्य श्रुति-  
सिद्धोच्छेदानुपपत्तेरित्यर्थः ॥

<sup>1</sup> बन्धकारणमुक्त्वा मोक्षकारणमाह ॥

<sup>2</sup> *Vide supra*, p. 43, note 2, and p. 194, note 3. Prof. Cowell defines *anvaya-vyatireka* as 'affirmative and negative induction,' in his edition of Colebrooke's *Essays*, vol. i., p. 315, note 3. See also his translation of the *Kusumāñjali*, pp. 7 and 23. *Ed.*

<sup>3</sup> *Vide supra*, p. 8. *Ed.*

<sup>4</sup> बन्धस्य स्वाभाविकत्वादिकं न संभवतीति  
प्रथमाध्यायोक्तं स्मारयति ॥

**प्रकारान्तरासंभवादविवेक एव बन्धः ॥ १६ ॥**

*Bondage not innate.* Aph. 16. Since it cannot be [ac-  
counted for] in any other way, it is  
non-discrimination alone that is [the cause of] Bondage,  
[which cannot be innate].

a. 'Bondage' here means the *cause* of Bondage, named  
the conjunction of pain. The rest is plain.<sup>2</sup>

b. But then, since liberation, also, from its being a pro-  
duct, is liable to destruction, Bondage should take place  
over again. To this he replies:<sup>3</sup>

**न मुक्तस्य पुनर्बन्धयोगोऽनावृत्तिश्च्युतेः ॥ १७ ॥**

*Bondage does not recur.* Aph. 17. Further, Bondage does not  
again attach to the liberated; because  
there is Scripture<sup>4</sup> for its non-recurrence.

<sup>1</sup> Vedānti Mahādeva has प्रकारान्तराभावाद°. Ed.

<sup>2</sup> बन्धोऽत्र दुःखयोगाख्यबन्धकारणम् । शेषं  
गुणम् ॥

<sup>3</sup> ननु मुक्तेरपि कार्यतया विनाशपत्त्या पुन-  
र्बन्धः स्यादिति । तच्चाह ॥

<sup>4</sup> Vijnāna and Nāgeśa quote the text: न स पुनरावर्तते ।  
Aniruddha and Vedānti Mahādeva cite the longer passage: आत्मा  
ज्ञातव्यः प्रकृतितो विवेक्तव्यो न पुनरावर्तते ।

See note 4, at p. 182, *supra*. Since that note was written, I have  
observed the words आत्मा वा अरे द्रष्टव्यः in the *Bṛihadā-*

## अपु.वार्थत्वमन्यथा<sup>1</sup> ॥ १८ ॥

*Evidence of this.*

*Aph. 18.* Else, it [liberation,] would not be Soul's aim, [which it is].

a. He states the reason why this is not Soul's aim : <sup>2</sup>

## अविशेषापत्तिरुभयोः ॥ १९ ॥

*Force of the evidence.*

*Aph. 19.* What happened to both would be alike, [if liberation were perishable].

a. That is to say : there would be no difference between the two, the liberated and the bound ; because of their being alike liable to future bondage ; and, therefore, such [perishable emancipation] is not Soul's aim,<sup>3</sup> [but emancipation final and complete].

b. But then, in that case, if you acknowledge that there is a *distinction* between the bond and the free, how is it

*ranyaka Upanishad*, ii., 4, 5, and *Śatapatha-brāhmaṇa*, xiv., 5, 4, 5. Aniruddha, in his comment on an Aphorism which soon follows, the twenty-third, quotes them correctly, with their ensuing context ; a fact which suggests that my criticism on Vāchaspati Miśra's quotation, ventured in the note above referred to, may be hasty. *Ed.*

<sup>1</sup> Aniruddha, in one of my MSS., and Vedānti Mahādeva have

अन्यथापुरुषार्थत्वम् ।. *Ed.*

<sup>2</sup> अपुरुषार्थत्वे हेतुमाह ॥

<sup>3</sup> भाविवन्धत्वसाम्येनोभयोर्मुक्तबद्धयोर्विशेषो न स्यात्तत्रापुरुषार्थत्वमित्य<sup>4</sup> ॥

that you have asserted [Book I., § 19,] the *eternal* freedom [of *all* souls alike]? To this he replies:<sup>1</sup>

मुक्तिरन्तरायध्वस्तेर्न परः<sup>2</sup> ॥ २० ॥

*The nature of liberation.*

*Aph.* 20. Liberation is nothing other than the removal<sup>3</sup> of the obstacle [to the Soul's recognition of itself as free].

*a.* But then, in that case, since Bondage and Liberation are *unreal*, Liberation must be contradictory to the texts, &c., which set forth what is Soul's aim, [as some positive and real acquisition, not merely the removal of a screen]; to which he replies:<sup>4</sup>

तचाप्यविरोधः ॥ २१ ॥

*An objection repelled.*

*Aph.* 21. Even in that case, there is no contradiction.

*a.* That is to say: 'even in that case,' i.e., even if Liberation consists [only] in the removal of an obstacle, there is no contradiction in its being Soul's aim.'

नन्वेवं बद्धमुक्तयोर्विशेषाभ्युपगमे नित्यमुक्तत्वं  
यमुच्यते । तत्राह ॥

<sup>2</sup> Nāgeśa reads परा. *Ed.*

<sup>3</sup> The rare word *dhwasti*, thus rendered, Vijnāna and Vedānti Mahādeva explain by *dhwansa*. *Ed.*

<sup>4</sup> नन्वेवं बन्धमोक्षयोर्मिथ्यात्वे मोक्षस्य पुरुषार्थताप्रतिपादकश्रुत्यादिविरोध इत्याह ॥

<sup>5</sup> तचाप्यन्तरायध्वंसस्य मोक्षत्वेऽपि पुरुषार्थत्वाविरोध इत्यर्थः ॥



b. But then, if Liberation be merely the removal of an obstacle, then it should be accomplished through mere *hearing* [of the error which stands in the way]; just as a piece of gold on one's neck, [which one has sought for in vain, while it was] withheld from one by ignorance [of the fact that it has been tied round one's neck with a string], is attained, [on one's hearing where it is]. To this he replies:<sup>1</sup>

<sup>2</sup>अधिकारिचैविध्यान्न नियमः<sup>3</sup> ॥ २२ ॥

*Another objection repelled.*

*Aph. 22.* This [attainment of Liberation, on the mere *hearing* of the truth,] is no necessity; for there are three sorts of those 'competent [to apprehend the truth; but not all are qualified to appropriate it, on merely hearing it].

a. He mentions that not mere *hearing* alone is seen to be the cause of knowledge, but that there are others, also:<sup>4</sup>

दाढ्यार्थमुत्तरेषाम् ॥ २३ ॥

<sup>1</sup> नन्वन्तरायध्वंसमात्रं चेन्मुक्तिस्तर्हि श्रवणमात्रेणैव तत्सिद्धिः स्यादज्ञानप्रतिबद्धकण्ठचामीकर-सिद्धिवदिति । तत्राह ॥

<sup>2</sup> Nāgārja, in some copies, and, according to some copies, Vijnāna read अधिकारः. *Ed.*

<sup>3</sup> This Aphorism, as given, is a literal repetition of Book I., 70, at p. 87, *supra*. *Ed.*

<sup>4</sup> न केवलं श्रवणमात्रं ज्ञाने दृष्टकारणमन्य-दपीत्याह ॥

*Utility of other means  
besides hearing.*

*Aph. 23.* Of others [viz., other means besides hearing], for the sake of confirmation, [there is need].

a. He speaks of these same other means :<sup>1</sup>

**स्थिरसुखमासनमिति न नियमः ॥ २४ ॥**

*Formality in postures  
not imperative.*

*Aph. 24.* There is no [absolute] necessity that what is steady and promoting ease should be a [particular] posture, [such as any of those referred to in Book III., § 34].

a. That is to say : there is no necessity that a 'posture' should be the 'lotus-posture,' or the like ; because whatever is steady and promotes ease is a [suitable] 'posture.'<sup>2</sup>

b. He states the principal means<sup>3</sup> [of Concentration] :

**ध्यानं निर्विषयं मनः ॥ २५ ॥**

*The efficient means of  
Concentration.*

*Aph. 25.* Mind without an object is Meditation.

a. That is to say : what Internal Organ is void of any modification, that is 'Meditation,' i. e., Concentration, in the shape of exclusion of the modifications of Intellect : by reason of the identity [here,] of effect and cause, the word 'cause' is employed for 'effect.' For it will be

<sup>1</sup> उत्तराण्येव साधनान्याह ॥

<sup>2</sup> आसने पद्मासनादिनियमो नास्ति यतः  
स्थिरं सुखं च यत्तदेवासनमित्यर्थः ॥

<sup>3</sup> मुख्यं साधनमाह ॥

declared how Meditation effects this<sup>1</sup> [exclusion of the modifications of Intellect].

b. But then, since Soul is alike, whether there be Concentration or Non-concentration, what have we to do with Concentration? Having pondered this doubt, he clears it up:<sup>2</sup>

उभयथाप्यनिरोधश्चेत्तैः मुपरारगनिरोधाद्विशेषः

॥ २६ ॥

*A distinction not without a difference.*

*Aph. 26.* If you say that even both ways there is no difference, it is not so : there is a difference, through the exclusion [in the one case,] of the tinge [of reflected pain which exists in the other case].

a. But how can there exist a tinge in that which is unassociated [with anything whatever, as Soul is alleged to be]? To this he replies:<sup>3</sup>

निःसङ्गेऽप्युपरागोऽविवेकात् ॥ २७ ॥

<sup>1</sup> वृत्तिशून्यं यदन्तःकरणं भवति तदेव ध्यानं योगश्चित्तवृत्तिनिरोधरूप इत्यर्थः । कार्यकारणाभेदेन कारणशब्दः कार्ये प्रयुक्तः । एतत्साधनत्वेन ध्यानस्य वक्ष्यमाणत्वादिति ॥

<sup>2</sup> ननु योगायोगयोः पुरुषस्यैकरूप्यात्किं योगेनेत्याशङ्क्य समाधत्ते ॥

<sup>3</sup> ननु निःसङ्गे कथमुपरागः । तच्चाह ॥

*Soul tinged by what  
does not belong to it.*

*Aph. 27.* Though it [Soul,] be un-associated, still there is a tingeing [reflexionally,] through Non-discrimination.

*a.* That is to say: though there is not a *real* tinge in that which is unassociated [with tincture, or anything else], still there is, *as it were*, a tinge; hence the tinge is treated as simply a *reflexion*, by those who discriminate the tinge<sup>1</sup> [from the Soul, which it delusively seems to belong to].

*b.* He explains this same:<sup>2</sup>

जपास्फटिकयोरिव नोपरागः किं त्वभिमानः

॥ २८ ॥

*Its seeming presence  
explained.*

*Aph. 28.* As is the case with the Hibiscus and the crystal [Book I., § 19, c.], there is not a tinge, but a fancy [that there is such].

*a.* He states the means of excluding the aforesaid tinge:<sup>3</sup>

ध्यानधारणाभ्यासवैराग्यादिभिस्तन्निरोधः ॥ २९ ॥

*How to be got rid of.*

*Aph. 29.* It [viz., the aforesaid tinge,] is debarred by Meditation, Restraint, Practice, Apathy, &c.

<sup>1</sup> निःसङ्गे यद्यपि पारमार्थिक उपरागो नास्ति  
तथाप्युपराग इव भवतीति कृत्वा प्रतिबिम्ब एवो-  
पराग इति व्यवह्रियत उपरागविवेकिभिरित्यर्थः ॥

<sup>2</sup> एतदेव विवृणोति ॥

<sup>3</sup> यथोक्तोपरागस्य निरोधोपायमाह ॥

a. He shows the means settled by the ancient teachers, in regard to the exclusion—through Meditation, &c., lodged in the Mind,—of the tingeing of Soul:<sup>1</sup>

लयविक्षेपयोर्थावृत्त्येत्याचार्याः ॥ ३० ॥

*The ancient dogma on this point.*

*Aph. 30.* It is by the exclusion of dissolution<sup>2</sup> and distraction, say the teachers.

a. That is to say: through the removal, by means of Meditation, &c., of the Mind's condition of [being dissolved in] Sleep, and condition of [waking] Certainty, &c., there takes place also the exclusion of the tingeing of Soul by the condition; because, on the exclusion of any [real] object, there is the exclusion also of its reflexion: so say the ancient teachers.<sup>3</sup>

b. He states that there is no compulsion that Meditation, &c., should take place in caves and such places:<sup>4</sup>

न स्थाननियमश्चित्तप्रसादात्<sup>5</sup> ॥ ३१ ॥

<sup>1</sup> चित्तनिःश्रानादिना पुरुषस्योपरागनिरोधे  
पूर्वाचार्यसिद्धं द्वारं दर्शयति ॥

<sup>2</sup> 'Inertness [of mind]' is a better rendering of *laya*. *Ed.*

<sup>3</sup> ध्यानादिना चित्तस्य निद्रावृत्तेः प्रमाणादि-  
वृत्तेश्च निवृत्त्या पुरुषस्यापि वृत्त्युपरागनिरोधो  
भवति बिम्बनिरोधे प्रतिबिम्बस्यापि निरोधादिति  
पूर्वाचार्या आहुरित्यर्थः ॥

ध्यानादौ गुहादिस्थाननियमो नास्तीत्याह ॥

<sup>5</sup> Aniruddha has, to a very different effect, -प्रसादाभावात्.

*Meditation may take place anywhere.*

*Aph. 31.* There is no rule about localities; for it is from tranquillity of Mind.

*a.* That is to say: Meditation, or the like, results simply 'from tranquillity of Mind.' Therefore, such a place as a cave is not indispensable for it.<sup>1</sup>

*b.* The discussion of Liberation is completed. Now, with an eye to the unchangeableness of Soul, he handles compendiously the cause of the world:<sup>2</sup>

**प्रकृतेराद्योपादानतान्येषां कार्यत्वश्च्युतेः ॥ ३२ ॥**

*Nature the material of the world.*

*Aph. 32.* Nature is the primal material; for there is Scripture [to the effect] that the others are products.

*a.* That is to say: since we learn, from Scripture, that Mind, &c., are products, Nature is established under the character of the radical cause of these.<sup>3</sup>

*b.* But then, let *Soul* be the material. To this he replies:<sup>4</sup>

His comment runs: यत्र चित्तप्रसादो न भवति तत्र न कर्तव्यमनुष्ठानम् ॥ *Ed.*

<sup>1</sup> चित्तप्रसादादेव ध्यानादिकम् । अतस्तत्र न गुहादिस्थाननियम इत्यर्थः ॥

<sup>2</sup> समाप्तो मोक्षविचारः । इदानीं पुनरापरिणामित्वाय जगत्कारणमुपसंहरति ॥

<sup>3</sup> महदादीनां कार्यत्वश्रवणात्तेषां मूलकारणतया प्रकृतिः सिध्यतीत्यर्थः ॥

<sup>4</sup> ननु पुरुष एवोपादानं भवतु । तच्चाह ॥

## नित्यत्वेऽपि नात्मनो योग्यत्वाभावात् ॥ ३३ ॥

*Soul not the material  
of the world.*

*Aph. 33.* Not to Soul does this [viz., to be the material of the world,] belong, though it be eternal; because of its want of suitableness.

a. That is to say: suitableness to act as material implies the possession of qualities, and the being associable: [and,] by reason of the absence of both of these, Soul, though eternal, [and, therefore, no product,] cannot serve as material.<sup>1</sup>

b. But then, since, from such Scriptural texts as, 'Many creatures have been produced from Soul,'<sup>2</sup> we may gather the fact that Soul is a cause, the assertions of an illusory creation, &c., ought to be accepted. Having pondered this adverse suggestion, he replies:<sup>3</sup>

## श्रुतिविरोधान्न कुतर्कापसदस्यात्मलाभः ॥ ३४ ॥

*The opposite view un-  
scriptural.*

*Aph. 34.* The despicable sophist<sup>4</sup> does not gain [a correct apprehension of] Soul; because of the contradictoriness [of his notions] to Scripture.

<sup>1</sup> गुणवत्त्वं सङ्गित्वं चोपादानयोग्यता तयोर-  
भावात्पु . यस्य नित्यत्वेऽपि नोपादानत्वमित्यर्थः ॥

<sup>2</sup> *Mundāka Upanishad*, ii., i., 5. *Ed.*

<sup>3</sup> ननु बह्वीः प्रजाः पुरुषात्संप्रसूता इत्यादिश्रुतेः  
पुरुषस्य कारणत्वावगमादिवर्तादिवादा आश्रय-  
णीया इत्याशङ्क्याह ॥

<sup>4</sup> Here I have offered a substitute for 'illogical outcaste.' *Ed.*

a. That is to say : the various views, in regard to Soul's being a cause, which are conceivable are, all, opposed to Scripture ; therefore, the lowest of the bad reasoners, and others, who are accepters thereof,<sup>1</sup> have no knowledge of the nature of Soul. Hence it is to be understood that those, also, [e.g., the *Naiyāyikas*,] who assert that Soul is the substance of the qualities Pleasure, Pain, &c., are quite illogical ; these, also, have no correct knowledge of Soul. And, if it be asserted that Soul is a cause [of the world], just as the sky is the *recipient* cause of the clouds, &c., [and stands, towards it, in the relation of a cause, in so far as, without the room afforded by it, these could not exist], then we do not object to *that* ; for, what we deny is only that there is transformation<sup>2</sup> [of Soul, as material, into the world, as product].

b. Since we see, that, in the case of things motionless, locomotive, &c., the material cause is nothing else than

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<sup>1</sup> 'Lowest . . . thereof' I have put instead of 'base illogical holders of these.' *Ed.*

<sup>2</sup> पुरुषकारणतायां ये ये पक्षाः संभावितास्ते सर्वे श्रुतिविरुद्धा इत्यतस्तदभ्युपगन्तॄणां कुतार्कि-  
काद्यधमानामात्मस्वरूपज्ञानं न भवतीत्यर्थः ।  
एतेनात्मनि सुखदुःखादिगुणोपादानत्ववादिनो-  
ऽपि कुतार्किका एव तेषामप्यात्मयथार्थज्ञानं ना-  
स्तीत्यवगन्तव्यम् । यदि चाकाशस्याभ्राद्यधिष्ठा-  
नकारणतावदात्मनः कारणत्वमुच्यते तदा तच्च  
निराकुर्मः परिणामस्यैव प्रतिषेधादिति ॥



earth, &c., how can *Nature* be the material of all? To this he replies :<sup>1</sup>

... पये ानानुवृत्तिरणुवत् ॥ ३५ ॥

*Nature the ultimate material cause.*

*Aph. 35.* Though but mediately [the cause of products], *Nature* is inferred [as the ultimate cause of the intermediate causes,]; just as are Atoms, [by the *Vaiśeṣikas*].

सर्वत्र कार्यदर्शनाद्विभुत्वम् ॥ ३६ ॥

*Nature all-pervading.*

*Aph. 36.* It [*Nature*,] is all-pervading; because [its] products are seen everywhere.

*a.* But then, only if it be *limited*, can it be said that, 'Wherever a product arises, there does it [*Nature*,] go [or act];' [for what is unlimited, and fills all space, can find no other space to *move* into]. To this he replies :<sup>2</sup>

गतियोगेऽप्याद्यकारणता अनिरणुवत् ॥ ३७ ॥

*An objection parried.*

*Aph. 37.* Though motion may attach to it, this does not destroy its character as ultimate cause; just as is the case with Atoms.

*a.* 'Motion' means action. Though it be present, this does not prevent its [*Nature's*,] being the radical cause; just as is the case with the earthy and other

<sup>1</sup> स्थावरजङ्गमादिषु पृथिव्यादीनामेव कारण-  
त्वदर्शनात्कथं प्रकृतेः सर्वोपादानत्वम् । तच्चाह ॥

<sup>2</sup> ननु परिच्छिन्नत्वेऽपि यच्च कार्यमुत्पद्यते तच्च  
गच्छतीति वक्तव्यम् । तच्चाह ॥

Atoms, according to the opinion of the *Vaiśeṣikas*: such is the meaning.<sup>1</sup>

### प्रसिद्धाधिक्यं प्रधानस्य न नियम ३८ ॥

*Nature the proper substitute for eight of the substances in the Nyāya list.*

*Aph.* 38. Nature is something in addition to the notorious [nine Substances of the *Naiyāyikas*]: it is no matter of necessity [that there should be precisely nine].

a. And the argument, here, is the Scriptural declaration, that *eight* [of the pretended primitive substances] are *products*: such is the import.<sup>2</sup>

### स्वात्मानामतद्धर्मत्वं तद्रूपत्वात् ॥ ३९ ॥

*Nature consists of the three Qualities.*

*Aph.* 39. Purity and the others are not *properties* of it [viz., Nature]; because they are its *essence*.

a. That is to say: Purity and the other Qualities are not *properties* of Nature; because they are what *constitutes* Nature.<sup>3</sup>

b. He determines the motive of Nature's energizing;

<sup>1</sup> गतिः क्रिया । तत्सत्त्वेऽपि मूलकारणताया अहानिर्यथा वैशेषिकमते पार्थिवाद्यणूनामित्यर्थः ॥

<sup>2</sup> अष्टानामेव कार्यत्वश्रवणं चात्र तर्क इति भावः ॥

<sup>3</sup> सत्त्वादिगुणानां प्रकृतिधर्मत्वं नास्ति प्रकृतिस्वरूपत्वादित्यर्थः ॥

since, if we held the energizing to be without a motive, Emancipation would be inexplicable :<sup>1</sup>

अनुपभोगेऽपि पुमर्थं सृष्टिः प्रधानस्योष्ट्रकुङ्कुम-  
वहनवत्<sup>2</sup> ॥ ४० ॥

*Nature's disinterested-  
ness.*

*Aph. 40.* Nature, though it does not enjoy [the results of its own energizing], creates for the sake of Soul; like a cart's carrying saffron, [for the use of its master. See Book III., § 58].

a. He states the concomitant<sup>3</sup> cause of diversified creation :<sup>4</sup>

कर्मवैचित्र्यात्सृष्टिवैचित्र्यम् ॥ ४१ ॥

*Nature treats every  
one according to his  
deserts.*

*Aph. 41.* The diversity of creation is in consequence of the diversity of Desert.

<sup>1</sup> प्रधानप्रवृत्तेः प्रयोजनमवधारयति निष्प्रयो-  
जनप्रवृत्त्यभ्युपगमे मोक्षानुपपत्तेरिति ॥

<sup>2</sup> Nāgeśa is peculiar in giving, as an Aphorism, in substitution for these words, the clause from the introduction to it, printed just above, viz., निष्प्र०, &c., but ending with the nominative case

-अनुपपत्तिः. The Serampore edition of the *Sāṅkhya-pravachana-bhāṣya* has, as the Aphorism, very corruptly, in part: प्रयोजनप्रवृत्त्यभ्युपगमे मोक्षानुपपत्तेः ॥ *Ed.*

<sup>3</sup> Nimitta, on which *vide supra*, p. 400, note 4. *Ed.*

<sup>4</sup> विचित्रसृष्टौ निमित्तका एमाह ॥

a. But then, granting that *creation* is due to Nature, yet whence is *destruction*? For a couple of opposite results cannot belong to one and the same cause. To this he replies :<sup>1</sup>

साम्यवैषम्या-गं कार्यद्वयम् ॥ ४२ ॥

*Contrary results from Nature how.*

*Aph. 42.* The two results are through equipoise and the reverse of equipoise.

a. Nature is the triad of Qualities, viz., Purity, &c.; and their 'reverse of equipoise' is their aggregation in excess or defect; the absence of this [reverse of equipoise] is 'equipoise':<sup>2</sup> through these two causes two opposite results, in the shape of creation and destruction, arise from one and the same: such is the meaning.<sup>3</sup>

b. But then, since it is Nature's attribute to create, there should be the mundane state, even after [the discriminative] knowledge, [which, it is alleged, puts an end to it]. To this he replies :<sup>4</sup>

<sup>1</sup> ननु भवतु प्रधानात्सृष्टिः प्रलयस्तु कस्मात् ।  
न ह्येकस्मात्कारणाद्विरुद्धकार्यद्वयं घटते । तच्चाह ॥

<sup>2</sup> Compare Book I., Aph. 61, a, at p. 71, *supra*. Ed.

<sup>3</sup> सत्त्वादिगुणत्रयं प्रधानं तेषां च वैषम्यं न्यूनातिरिक्तभावेन संहननं तदभावः साम्यं ताभ्यां हेतुनामेकस्मादेव सृष्टिप्रलयरूपं विरुद्धकार्यद्वयं भवतीत्यर्थः ॥

<sup>4</sup> ननु प्रधानस्य सृष्टिस्वाभावाज्ज्ञानोत्तरमापं संसारः स्यात् । तच्चाह ॥

१ मुक्तबोधान्न सृष्टिः प्रधानस्य लोकवत् ॥ ४३ ॥

*Nature's energy does not  
debar emancipation.*

*Aph. 43.* Since [or when,] the emancipated has understood [that he never was really otherwise], Nature does not create; just as, in the world, [a minister does not toil, when the king's purpose has been accomplished].<sup>1</sup>

a. But then, Nature does not rest from creating; for we see the mundane condition of the ignorant: and so, since Nature goes on creating, to the emancipated, also, Bondage may come again. To this he replies:<sup>2</sup>

नान्योपसर्पणेऽपि मुक्तोपभोगो<sup>3</sup> निमित्ताभा-  
वात् ॥ ४४ ॥

*No reason why Na-  
ture should invade the  
emancipated.*

*Aph. 44.* Even though it [Nature,] may invade others [with its creative influences], the *emancipated* does not experience, in consequence of the absence of a concurrent cause,<sup>4</sup> [e.g., Non-discrimination, in the absence of which there is no reason why the emancipated should be subjected to Nature's invasion].

<sup>1</sup> Compare *Aph. 66* of Book III., at p. 267, *supra*. *Ed.*

<sup>2</sup> ननु प्रधानस्य सृष्ट्युपरमो नास्त्यज्ञानां सं-  
सारदर्शनात्तथा च प्रधानसृष्ट्या मुक्तस्यापि पुन-  
र्बन्धः स्यात् । तच्चाह ॥

<sup>3</sup> Some copies of *Vijnána* here introduce भवति; and *Nāgēśa* has the lection विमुक्तभोगो भवति. *Ed.*

<sup>4</sup> *Nimitta*, on which *vide supra*, p. 400, note 4. *Ed.*

a. But then, *this* arrangement could be possible then, [only] if there were a *multiplicity* of souls: but *that* is quite excluded by the text of the non-duality of Soul. Having pondered this doubt, he says :<sup>1</sup>

### पुरुषबहुत्वं व्यवस्थातः ॥ ४५ ॥

*Multeity of Soul  
proved from the Veda.*

*Aph. 45.* The multeity of Soul [is proved] by the distribution [announced by the *Veda* itself].

a. That is to say: the multeity of Soul is proved, absolutely, by the distribution of Bondage and Emancipation mentioned in such Scriptural texts as, 'Whoso understand this, these are immortal, while others experience only sorrow.'<sup>2 3</sup>

b. But then, the distribution of Bondage and Liberation may be through the difference of adjunct. To this he replies :<sup>4</sup>

<sup>1</sup> नन्विद्यं व्यवस्था तदा घटेत यदि पुरुषबहुत्वं स्यात् । तदेव त्वात्तद्वैतश्रुतिबाधितमित्याशङ्क्याह ॥

<sup>2</sup> ये तद्विदुरमृतास्ते भवन्यथेतरे दुःखमेवोपयन्तीत्यादिश्रुत्युक्तबन्धमोक्षव्यवस्थात एव पुरुषबहुत्वं सिध्यतीत्यर्थः ॥

<sup>3</sup> *Śatapatha-brāhmaṇa*, xiv., 7, 2, 15. *Ed.*

<sup>4</sup> ननूपाधिभेदाबन्धमोक्षव्यवस्था स्यात् । तच्चाह ॥

## उपाधिश्चेत्तत्सिद्धौ<sup>1</sup> पुनर्द्वैतम् ॥ ४६ ॥

*Unity excluded by the  
supposition of Souls.*

*Aph. 46.* If [you acknowledge] an adjunct [of Soul], then, on *its* being established, there is *duality*, [upsetting the dogma founded on in § 44].

*a.* But then, the adjuncts, moreover, consist of 'Ignorance,' [which, according to the Vedānta, is no reality]; so that by these there is no detriment to [the Vedāntic dogma of] non-duality. With reference to this doubt, he says :<sup>2</sup>

## द्वाभ्यामपि प्रमाणविरोधः ॥ ४७ ॥

*The Vedānta cannot  
evade non-duality.*

*Aph. 47.* Even by the two the authority is contradicted.

*a.* That is to say : even by acknowledging the two, viz., Soul and Ignorance, a contradiction is constituted to the text, [which is alleged as] the authority for non-duality.<sup>3</sup>

*b.* He states another couple of objections, also :<sup>4</sup>

## द्वाभ्यामप्यविरोधान्न पूर्वमुचरं च साधकाभा- वात् ॥ ४८ ॥

<sup>1</sup> Nāgeśa has उपाधिसिद्धिश्चेत्तत्सिद्धौ. *Ed.*

<sup>2</sup> ननूपाधयोऽप्यविद्यका इति न तैरद्वैतभङ्ग इत्याशङ्कयामाह ॥

<sup>3</sup> पुरुषोऽविद्येति द्वाभ्यामप्यङ्गीकृताभ्यामद्वैत-प्रमाणस्य श्रुतेर्विरोधस्तदवस्थ एवेत्यर्थः ॥

<sup>4</sup> अपरमपि दूषणद्वयमाह ॥

*The establishment of the Vedānta tenet implies a contradiction.*

*Aph. 48.* The primâ facie view [of the Vedānta] is not [to be allowed any force, as an objection]; because, by [admitting] two, [viz., Soul and Ignorance], there is no opposition [to our own dualistic theory of Soul and Nature]: and the subsequent [dogma, viz., that one single Soul is the only reality, is not to be allowed]; because of the non-existence of a proof, [which, if it did exist, would, along with Soul, constitute a duality].

*a.* But then, Soul will be demonstrated by its self-manifestation. To this he replies :<sup>1</sup>

**प्रकाशतस्तत्सिद्धौ कर्मकर्तृविरोधः<sup>2</sup> ॥ ४९ ॥**

*Self-manifestation contradictory.*

*Aph. 49.* [And,] in its [Soul's,] being demonstrated by the light [of itself, as you Vedāntís say it is], there is the [unreconciled] opposition of patient and agent [in one, which is a contradiction].

*a.* That is to say : if Soul be demonstrated by the light which Soul consists of, there is the 'opposition of patient and agent'<sup>3</sup> [in one].

*b.* But then, there is no contradiction [here,] between patient and agent; because it [the Soul], through the property of light which is lodged in it, can, itself, furnish

<sup>1</sup> ननु स्वप्रकाशतयात्मा सेत्स्यति । तच्चाह ॥

<sup>2</sup> Aniruddha has कर्मकर्तृत्वविरोधः; Nágeśa, कर्तृकर्मविरोधः. *Ed.*

<sup>3</sup> चैतन्यरूपप्रकाशतश्चैतन्यसिद्धौ कर्मकर्तृविरोध इत्यर्थः ॥



the relation to itself; just as the *Vaiśeṣikas* declare, that, through the intelligence lodged in it, it is, itself, an *object* to itself. To this he replies:<sup>1</sup>

जडव्यावृत्तो<sup>2</sup> जडं प्रकाशयति<sup>3</sup> चिद्रूपः ॥ ५० ॥

*Illuminating function  
of Soul.*

*Aph. 50.* This [Soul], in the shape of Thought, discrepant from the non-intelligent, reveals the non-intelligent.

a. But then, in that case, if duality be established in accordance with proofs, &c., what becomes of the Scriptural text declaring non-duality? To this he replies:<sup>4</sup>

न श्रुतिविरोधो रागिणां वैराग्याय तत्सिद्धेः  
॥ ५१ ॥

*A salvo for the Vaidic  
view.*

*Aph. 51.* There is no contradiction to Scripture [in our view]; because that [text of Scripture which seems to

<sup>1</sup> ननु नास्ति कर्मकर्तृविरोधः स्वनिष्ठप्रकाश-  
धर्मद्वारा स्वस्य स्वसंबन्धसंभवात् । यथा वैशेषि-  
कानां स्वनिष्ठज्ञानद्वारा स्वस्य स्वयं विषय इति ।  
तच्चाह ॥

<sup>2</sup> Aniruddha has -वृत्तौ . *Ed.*

<sup>3</sup> From this point, Vedānti Mahādeva, according to my one poor MS. of his work, has a very different reading, which, however, owing to the carelessness of the copyist, I am unable to reproduce. *Ed.*

<sup>4</sup> नन्वेवं प्रमाणाद्यनुरोधेन द्वैतसिद्धावद्वैतश्रुतेः  
का गतिः । तच्चाह ॥

assert absolute non-duality] is [intended] to produce apathy in those who have desires, [and who would be better for believing in 'the nothingness of the things of time'].

a. He tells us that the assertors of non-duality are to be shunned, not only for the reason above mentioned, but, also, because of the non-existence of evidence to convince us that the world is unreal.<sup>1</sup>

जगत्सत्यत्वमदृष्टकारणजन्यत्वाद्वाधकाभावात्

॥ ५२ ॥

*The world's reality  
irrefragable.*

Aph. 52. The world is real; because it results from an unobjectionable cause, and because there is [in Scripture,] no debarrer [of this view of the matter].

a. We see, in the world, that no reality belongs to dream-objects, or to the [fancied] yellowness of [invariably white] conch-shells, and the like; inasmuch as these are results of the internal organ, &c., when [not normal, but] injured by [i.e., under the injurious influence of] Sleep,<sup>2</sup> &c.: and this is not [the state of things] in the [waking] Universe, in which Mind is the first,<sup>3</sup> ' [according to Book I., § 71].

<sup>1</sup> न केवलमुक्तयुक्त्यैवाद्वैतवादिनो हेया अपि  
तु जगदसत्यतायाहकप्रमाणाभावेनापीत्याह ॥

<sup>2</sup> For 'injured,' &c., read, 'impeded by the obstruction [offered] by Sleep.' *Ed.*

<sup>3</sup> Instead of 'in which,' &c., read, '[consisting of] the Great One, &c.' *Ed.*

<sup>4</sup> निद्रादिदोषदुष्टान्तःकरणादिजन्यत्वेन स्वप्न-  
विषयशङ्कपीतिमादीनामसत्यत्वं लोके दृष्टं तच्च  
मदादिप्रपञ्चे नास्ति ॥

b. He declares that the Universe is real, not merely in its existent state [at any given instant], but, also, always :<sup>1</sup>

### प्रकारान्तरासंभवात्सदुत्पत्तिः ॥ ५३ ॥

*Creation excluded.*

*Aph. 53.* Since it cannot be [accounted for] in any other way, manifestation [of whatever is manifested] is of what is real, [i.e., of what previously existed].

a. That is to say : since, through the aforesaid reasons, it is impossible that the unreal should come into existence, what does come into existence, or is manifested, is what really existed [previously,] in a subtile form.<sup>2</sup>

b. Though [it is declared that] the being the agent and the being the experiencer belong to diverse subjects, he asserts the distribution [of agency to Self-consciousness, and of experience to Soul,] by two aphorisms :<sup>3</sup>

### अहंकारः कर्ता न पुरुषः ॥ ५४ ॥

*The real agent who.*

*Aph. 54.* Self-consciousness, not Soul, is the agent.

<sup>1</sup> न केवलं वर्तमानदशायामेव प्रपञ्चः सन्नपि तु सदैवेत्याह ॥

<sup>2</sup> पूर्वेक्तयुक्तिभिरसदुत्पादासंभवात्सूक्ष्मरूपेण स-  
त्वेत्यद्यतेऽभिव्युक्तं भवतीत्यर्थः ॥

<sup>3</sup> कर्तृत्वभोक्तृत्वयोर्वैयधिकरणेऽपि व्यवस्थामु-  
पपादयति सूत्राभ्याम् ॥

## चिदवसाना भुक्तिस्तत्कर्मार्जितत्वात् ॥ ५५ ॥

*Experience is got rid of when.*

*Aph. 55.* Experience ceases at [discrimination of] Soul, [as being quite distinct from Nature]; since it arises

from its [Soul's,] Desert, [which is not, *really*, Soul's, but which, while Non-discrimination lasts, is made over to Soul; just as the fruits of the acts of a king's ministers are made over to the king].

*a.* He shows the reason for what was stated before, viz., that cessation of action does not result from enterings into the world of Brahmá:<sup>1</sup>

## चन्द्रादिलोकेऽप्यावृत्तिर्निमित्तसद्भावात्<sup>2</sup> ॥ ५६ ॥

*Paradise no security against transmigration.*

*Aph. 56.* Even in the world of the moon, &c., there is return [to mundane existence]; because of there really

being a cause [of such return].

*a.* 'A cause,' viz., Non-discrimination, Desert, &c.<sup>3</sup>

*b.* But then, through the counsels of the persons dwelling in these various [supermundane] worlds, there ought to be no return [to mundane existence]. To this he replies:<sup>4</sup>

<sup>1</sup> ब्रह्मलोकान्तर्गतिभिर्नास्ति निष्कृतिरिति पूर्वोक्ते कारणं दर्शयति ॥

<sup>2</sup> Instead of -सद्भावात्, Aniruddha has -संभवात्. *Ed.*

<sup>3</sup> निमित्तमविवेककर्मादिकम् ॥

<sup>4</sup> ननु तत्तल्लोकवासिजनोपदेशादनावृत्तिः स्यात् । तच्चाह ॥

लोकस्य नोपदेशात्सिद्धिः<sup>1</sup> पूर्ववत् ॥ ५७ ॥

*This point enforced.*

*Aph. 57.* Not by the counsel of [supermundane] people is there effectuation [of Emancipation]; just as in the former case, [the case, viz., of counsel given by mundane instructors].

*a.* But, in that case, what becomes of the text that there is no return from the world of Brahmá? To this he replies:<sup>2</sup>

पारम्पर्ये ऽ तत्सिद्धौ विमुक्तिश्च्युतिः ॥ ५८ ॥

*A salvo for a Scriptural text.*

*Aph. 58.* There is Scripture [declaratory] of Emancipation, [on going to the world of Brahmá]; this [Emancipation] being effected [more readily in that world than in this, but only] by intermediacy [of the appropriate means].

*a.* He alleges the Scriptural text of Soul's *going* [to the locality where it is to experience], even though it be all-filling,<sup>3</sup> [and can, therefore, have no place into which to move]:

गतिश्च्युतेश्च व्यापकत्वेऽप्युपाधियोगाद्भोगदेशकाललाभो व्योमवत् ॥ ५९ ॥

*Another.*

*Aph. 59.* And, in accordance with the text of its 'going,' though it [Soul,]

<sup>1</sup> Aniruddha has, instead of सिद्धिः, तत्सिद्धिः. *Ed.*

<sup>2</sup> नन्वेवं ब्रह्मलोकादनावृत्तिश्च्युतेः का गतिः । तच्चाह ॥

<sup>3</sup> परिपूर्णत्वेऽप्यात्मनो गतिश्च्युतिमुपपादयति ॥

is all-pervading, yet, in time, it reaches its place of experience [or body], through conjunction with an adjunct; as in the case of Space.

a. For, as Space, though it is all-pervading, is spoken of as moving to some particular place, in consequence of its conjunction with an adjunct, such as a jar, [when we say 'the space occupied by the jar is moved to the place to which the jar is carried'], just so is it<sup>1</sup> [here].

b. He expounds the statement, that the site of experience [the body,] is formed through the superintendence of the experienter,<sup>2</sup> [Soul]:

अनधिष्ठितस्य पूतिभावप्रसङ्गान्न<sup>१</sup> तत्सिद्धिः

॥ ६० ॥

*The Body's existence  
dependent on Soul.*

Aph. 60. This [constitution of a body] is not accomplished in the case of what is [organic matter] not superintended [by Soul]; because we find putrefaction [in organic matter where Soul is absent].

a. But then, let the construction of a site of experience [or a body,] for Experienters [i.e., Souls,] take place

<sup>१</sup> यथा ह्याकाशस्य पूर्णत्वेऽपि ेशविशेषग-  
तिर्घटाद्युपाधियोगाद्ववह्रियते तथैवेति ॥

<sup>२</sup> भोक्तुरधिष्ठानाद्भोगायतननिर्माणमिति यदुक्तं  
तत्प्रपञ्चयति ॥

<sup>३</sup> The reading of Aniruddha is पूतिभावयोगान्न. Ed.

without any superintendence at all, through Desert. To this he replies :<sup>1</sup>

अदृष्टद्वारा चेदसंबद्धस्य<sup>2</sup> तदसंभवाज्जलादिव-  
दङ्कुरे ॥ ६१ ॥

*Desert not the maker  
of the Body.*

*Aph. 61.* If you say that [independently of any superintendence,] it is through Desert [that a Body is formed, it is not so]; since what is unconnected [with the matter to be operated upon] is incompetent thereto; as is the case with [unapplied] water, &c., in respect of a plant.

*a.* That is to say : because it is impossible that Desert, which is not directly conjoined with the semen and other [elements of the Body], should operate *through Soul*, in the construction of the Body, &c. ; just as it is for water, &c., *unconnected* with the seed, to operate *through tillage*, &c., in the production of a plant.<sup>3</sup>

*b.* According to the system of the *Vaiśeshikas* and others, it is settled that Soul is the superintendent, [in the construction of the Body], *in virtue of its being conjoined with Desert*. But he tells us, that, in his own doc-

<sup>1</sup> नन्वधिष्ठानं विनैवादृष्टद्वारा भोक्तृभ्यो भोगायतननिर्माणं भवतु । तच्चाह ॥

<sup>2</sup> Nāgēśa reads चेदसंबद्ध° . *Ed.*

<sup>3</sup> शुक्रादौ साक्षा संबद्धस्यादृष्टस्य शरीरादिनिर्माणे भोक्तृदारत्वासंभवाद्बीजासंबद्धानां जलादनाम रोत्यस्तौ कर्षादितारत्वात्त्यर्थः ॥

trine, since Desert, &c., are not properties of Soul, the Soul cannot, *through these*, be the cause<sup>1</sup> [of the Body]:

निर्गुणत्वात् संभवादहंकारधर्मा स्येते ॥ ६२ ॥

*Reason for this.*

*Aph. 62.* For this is impossible [viz., that the Soul should, *through its Desert*, &c., be the cause of Body]; because it has *no* qualities for these [viz., Desert, &c.,] are properties of Self-consciousness, [not of Soul].

*a.* And so, in *our* opinion, it is settled that Soul superintends [in the causing of the Body,] quite directly, by conjunction simply, without reference to anything intermediate: such is the import.<sup>2</sup>

*b.* But, if Soul be all-pervading, then the limitedness of the living soul, which is set forth in Scripture, is unfounded. To repel this doubt, he says:<sup>3</sup>

<sup>1</sup> वैशेषिकादिनयेनादृष्टस्य संबन्धघटकतयात्म-  
नोऽधिष्ठातृत्वं स्थापितम् । स्वसिद्धान्ते तदृष्टादी-  
नामात्मधर्मत्वाभावात्तद्वारा भोक्तुर्हेतुत्वमेव न सं-  
भवतीत्याह ॥

<sup>2</sup> तथा चास्मन्मते द्वारनैरपेक्ष्येण संयोगमात्रेण  
साक्षादेव भोक्तुरधिष्ठानं सिध्यतीति भावः ॥

<sup>3</sup> ननु चेत्पुरुषो न पक्त्वर्हि श्रुतिप्रतिपादितं  
जीवपरिच्छिन्नत्वमनुपपन्नम् । तामिमामाशङ्कं  
परिहर्तुमाह ॥



## विशिष्टस्य जीवत्वमन्यव्यतिरेकात् ॥ ६३ ॥

*Soul how limited and unlimited.*

*Aph. 63.* The nature of a living soul belongs to that which is qualified, [not to Soul devoid of qualities, as is proved] by direct and indirect arguments.<sup>1</sup>

a. To be a living soul is the being possessed of the vital airs; and this is the character of the soul distinguished by personality, not of pure Soul,<sup>2</sup> [which is unlimited].

b. Desiring, now, to set forth the difference between the products of Mind [or the Great Principle,] and of Self-consciousness, he first states the products of Self-consciousness;<sup>3</sup>

## अहंकारकर्त्रधीना कार्यसिद्धिर्नेश्वराधीना प्रमाणाभावात् ॥ ६४ ॥

*The real agent what.*

*Aph. 64.* The effectuation of works is dependent on the agent Self-consciousness, not dependent on a Lord, [such as is feigned by the *Vaiśeṣikas*]; because there is no proof [of the reality of such].<sup>4</sup>

a. By this aphorism are set forth, as are also established

<sup>1</sup> On *anwaya-vyatireka*, vide *supra*, p. 428, note 2. *Ed.*

<sup>2</sup> जीवत्वं प्राणित्वं तच्चाहंकारविशिष्टपुरुषस्य धर्मो नतु केवलपुरुषस्य ॥

<sup>3</sup> इदानीं महदहंकारयोः कार्यभेदं प्रतिपादयिषुरादौ अहंकारकार्यमाह ॥

<sup>4</sup> See Book I., *Aph. 92*, at p. 112, *supra*. *Ed.*

by Scripture and the Legal Institutes, the creative and the destructive agencies of Brahmá and Rudra<sup>1</sup> [respectively], owing to their adjunct, Self-consciousness,<sup>2</sup> [or personality].

b. But then, grant that Self-consciousness is the maker of the others, still who is the maker of Self-consciousness? To this he replies :<sup>3</sup>

अदृष्टोद्भूतिवत्समानत्वम् ॥ ६५ ॥

*The real agent whence.*

*Aph. 65. It is the same as in the arising of Desert.*

a. Just as, at the creations, &c., the manifestation of Desert, which sets Nature energizing, results solely from the particular *time*,—since, if we were to suppose other Desert as the instigator of this, we should have an infinite regress,—just so Self-consciousness arises from *time* alone, as the cause; but there is not another maker thereof, also : thus, the two [cases] are alike : such is the meaning.<sup>4</sup>

<sup>1</sup> This is an appellation of Śiva. *Ed.*

<sup>2</sup> अनेन सूचेणाहंकारोऽप्यन्धं ब्रह्मरूपोऽसौ सृष्टिसंज्ञककर्तृत्वं श्रुतिस्मृतिसिद्धमपि प्रतिपादितम् ॥

<sup>3</sup> ननु भवत्वहंकारोऽन्येषां कर्ताहंकारस्य तु कः कर्ता । तथाह ॥

<sup>4</sup> यथा सर्गादिषु प्रकृतिक्षोभककर्माभिव्यक्तिः कालविशेषमात्राद्भवति तदुद्बोधककर्मान्तस्य क-

## महतोऽन्यत् ॥ ६६ ॥

*Orthodox recognition  
of Brahmā, Śiva, and  
Viṣṇu, put forward.*

*Aph. 66. The rest is from Mind, [the  
Great Principle].*

a. What is other than the products of Self-consciousness [or personality], viz., Creation, &c., that, viz., Preservation, &c., results from the Great Principle alone; because, inasmuch as it consists of pure Goodness, having no Conceit, Passion, &c., it is moved solely by benevolence towards others: such is the meaning. And by this aphorism is established the character, as Preserver, of Viṣṇu, owing to the Great Principle, as adjunct<sup>12</sup> [of the soul, which, without adjunct, would neither create, preserve, nor destroy (see § 64)].

b. It has been stated, before, that the relation of Nature and Soul, as experienced and experiencer, is caused by Non-discrimination [of the one from the other]. Here, what is Non-discrimination, itself, caused by?

ल्पनेऽनवस्थाप्रसङ्गात्तथैवाहंकारः कालमाचान-  
मिह्नादेव जायते नतु तस्यापि कर्त्तृन्तरमस्तीति  
समानत्वमावयोरित्यर्थः ॥

<sup>1</sup> अहंकारकार्यात्सृष्ट्यादेर्यन्यत्पालनादकं त-  
न्महत्त्वादेव भवति विशुद्धतयाभिमानरा-  
गाद्यभावेन पालनमुपपाद्योद्यतकालादित्यर्थः ।  
अनेन च सूत्रेण महत्त्वोपाधिकं विंशोः पाल-  
नमुपपादितम् ॥

<sup>2</sup> The text here followed is very inferior. *Ed.*

With reference to this doubt, he states that all philosophers reject, in common, the doubt whether we should have an infinite regress, on the supposition of a *stream* of Non-discrimination; because *this* [regress] is *valid*;¹ [since an infinite regress which is in conformity with the truth is no sound cause of objection]:

कर्मनिमित्तः प्रकृतेः स्वस्वामिभावोऽप्यनादिर्बी-  
जाङ्कुरवत् ॥ ६७ ॥

*A theory which may be acquiesced in without detriment to the argument.*

*Aph. 67.* The relation of possession and possessor, also, if attributed [as it is by some,] to Desert, in the case of Nature [and Soul], like [the relation of] seed and plant, [which takes the shape of an infinite regress of alternants], is beginningless.

अविवेकनिमित्तो² वा पञ्चशिखः ॥ ६८ ॥

*A second.*

*Aph 68.* Or [the case is, likewise, one of an infinite regress,] if it [the relation between Nature and Soul,] be attributed to Non-discrimination [of Soul from Nature], as Panchasikha [holds].

¹ अविवेकनिमित्तकः प्रकृतिपुरुषयोर्भाग्यभो-  
क्तृभाव इति प्रागुक्तम् । तत्राविवेक एव किंनि-  
मित्तकः त्याकाङ्क्षायामविवेकधाराकल्पनेऽनव-  
स्थापत्तिरित्याशङ्कायाः प्रामाणिकत्वेन परिहारः  
सर्ववासि साधारण इत्याह ॥

² -निमित्तकः is the reading of Aniruddha. *Ed.*

लिङ्गशरीरनिमित्तक इति सनन्दनाचार्यः ॥ ६९ ॥

*A third.*

*Aph.* 69. [The case is the same,] if, as the teacher Sanandana does, we attribute it [the relation between Nature and Soul,] to the Subtile Body, [which, in the shape of its elemental causes, attends Soul, even during the periodical annihilations of the world].

a. He sums up the import of the declarations of the Institute :<sup>1</sup>

यद्वा तद्वा तदुच्छिन्तिः पुनर्यस्तदुच्छिन्नः पुरु-  
षार्थः ॥ ७० ॥

*The summing up.*

*Aph.* 70. Be that the one way, or the other, the cutting short thereof [viz., of the relation between Nature and Soul,] is Soul's aim ; the cutting short thereof is Soul's aim.

<sup>1</sup> तास्त्रवाक्यार्थमुपसंहराते ॥

## CORRECTIONS AND ADDITIONS.

### IN THE BODY OF THE PAGE.

P. 12, l. 19. Instead of 'indestructible,' read 'impracticable.'

P. 23, l. 7. 'That is to say,' &c. See, for a more correct rendering, the *Rational Refutation*, &c., p. 63.

P. 25, l. 2. Read, instead of 'your own implied dogma,' 'the ogma which you accept.'

P. 32, l. 8. The reference to the second note is omitted.

P. 35, l. 14. **एक आत्मा** is the reading of Aniruddha and Jāgeśa; **एकात्मा**, that of Vijnāna and Vedānti Mahādeva.

P. 44, l. 3. Aniruddha has **पूर्वभाविमात्रे**.

P. 46, l. 14. Read, instead of **तत्त्वं, तत्त्वं**.

P. 52, l. 10. 'That is to say,' &c. For another version, see the *Rational Refutation*, &c., p. 119.

P. 56, l. 7. Read **निर्गुणा**.

P. 58, l. 13. Almost certainly, this interpolation was taken from the Serampore edition of the *Sāṅkhya-pravachana-bhāṣya*. My copy of that work was lent, in 1851, to Pandit Hīrānanda Chaube, who prepared, for Dr. Ballantyne, the Sanskrit portion of what corresponds to pp. 1—183, *supra*, in which, additions, compressions, interpolations, and other alterations lawlessly made by him, and scholia of his own devising, were introduced with regrettable frequency.

P. 59, l. 15—p. 61, l. 13. For another rendering, from a text here and there somewhat different, see the *Rational Refutation*, &c. pp. 12, 13.

P. 69, l. 10. Read **वहेः**.

P. 85, l. 13. 'This Ignorance,' &c. The original of this is i., v., 4, of the *Vishṇu-purāṇa*.

P. 143, l. 4. Read **-ङ्कुरवत्**.

P. 149, l. 1. Read 'is meant.'

P. 199, l. 5. 'An internal' is better.

P. 216, l. 8. Instead of 'it is one with the internal organ,' read 'the internal organ is really one.' The implication is, that *buddhi*, *ahankāra*, and *manas* really make one whole, called *manas*, in the wider sense of that term.

P. 233, l. 8. Read मूर्तत्वेऽपि.

P. 246, l. 12. Remove the brackets which enclose 'promoting.' Compare p. 433, l. 7.

P. 272, l. 16. Read 'family;' i.e., as.'

P. 292, l. 9. Read पिङ्गलावत्.

P. 437, l. 10. Read कार्यत्वश्रुतेः.

#### IN THE NOTES.

P. 13, l. f. Read स्वाभाविकायापायो०, and remove, in p. 12, a., the brackets enclosing the words 'the positive destruction of.' Dr. Ballantyne's maimed expression I find nowhere but in the Serampore edition of the *Sāṅkhya-pravachana-bhāṣya*.

P. 18, l. 2. Read चित्तस्यैवास्तु.

P. 30, l. 1. Nāgeśa has -निमित्ततः, which Vijnāna and Vedānti Mahādeva recognize as a reading.

P. 35, l. 5. Read 'Aniruddha and Nāgeśa have.'

P. 39, ll. 5, 6. See, for the true reading of what is here given corruptly, the *Chhândogya Upanishad*, vi., ii., 1, 2.

P. 47, l. 5. Read बध्येतेत्याशयः.

P. 54, l. 3. In the Serampore edition of the *Sāṅkhya-pravachana-bhāṣya*, the reading is घटसंवृत आकाशे, which obviates the anacoluthism spoken of in p. 53, note 4.

P. 54, l. 4. From the *Indische Studien*, where referred to at the foot of p. 53, it appears that Professor Weber found, in the *Amrita-bindu Upanishad*, v. 13, here quoted, घटोपमः, instead of नभोपमः. Compare, further, Gauḍapāda's *Māṇḍūkyaopaniṣat-kārikā*, iii., 4, *et seq.*

P. 55, l. 4. Read, instead of 'Vedānti Mahādeva,' 'Nāgeśa.'

P. 63, l. 4. Read **सिध्यति**, and so in p. 70, l. 5, and . 107, l. 6.

P. 64, l. 1. Read *vásanā*.

P. 64, l. 4. The verses in question also occur as ii., 32, of Gau-  
apáda's *Māṇḍūkyaopanishat-kārikā*. They are quoted and trans-  
lated in the *Rational Refutation*, &c., pp. 189, 190, where they are  
professedly taken, I cannot now say how tenably, from the *Viveka-  
hūḍamani*, which is credulously affiliated on Śankara Āchārya.

P. 68, l. 6. Read **साक्षात्का-**.

P. 77, l. 1. Read **अथ वा**.

P. 102, l. 4. Read **-श्रुतिज्ञानार्थं**.

P. 118, l. 3. The quotation in question is xvi., 3, 4, of the *Yoga-  
śishya*. For a more correct translation of it, see the *Rational  
Refutation*, &c., p. 214.

P. 182, l. 7. For emendations of sundry matters in note 4,  
see p. 429, note 4.

P. 204, ll. 2, 3. The Serampore edition of the *Sāṅkhya-pravachana-  
bhāṣya* has **त्वधिष्ठाने**, answering to its **अधिष्ठाने** in the  
Aphorism; also, **अधिष्ठानमित्येव वा पाठः**.

P. 326, l. 6. Read 'clerical.'

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In the foregoing pages, reference has been made, again and again,  
to the Serampore edition of the *Sāṅkhya-pravachana-bhāṣya*  
published in 1821. Of the imperfections of that edition some notion  
may be formed from the facts, that it gives, as if they were com-  
mentary, no fewer than twenty-six of the Aphorisms, that it wholly  
omits six others, repeats two, curtails or mangles several, and, more  
than once, represents, as Aphorisms, fragments of Vijnāna's ex-  
position. Still, if great liberties have not been taken with his  
materials by the pandit who prepared it for the press, it may be  
considered as possessing the value of an inferior manuscript. Hence  
it has been thought worth while to extract from it, as below, its  
principal peculiar readings of the Aphorisms, over and above those  
already remarked on. The pages and notes referred to are those of  
the present work.



Book I. Aph. 2. निवृत्तेः. Aph. 24. तावदप०. Aph. 41. पूर्वभावमात्रेणानियमः। Aph. 43. तर्हि is omitted. Aph. 67. As in the MSS. spoken of in p. 82, note 3. Aph. 73. अन्येषां. Aph. 81. न कर्मोपादानायोगात्। Aph. 97. विशेषकार्यमिति.

Book II. Aph. 3. Only न श्रवणमात्रं तत्सिद्धिः। Aph. 6. As in Aniruddha. See p. 190, note 3. Aph. 26. च is inserted. See p. 206, note 1.

Book III. Aph. 12. स्वातन्त्र्यं तदृते. Aph. 15. च is omitted. See p. 235, note 3. Aph. 63. विरक्तबो०. Aph. 66. विरमतेऽ. See p. 267, note 3.

Book IV. Aph. 26. बन्धः. See p. 305, note 3.

Book V. Aph. 4. एव, instead of इतरथा. Aph. 6. तु is added at the end. Aph. 33. As in Aniruddha and Vedānti Mahādeva. See p. 338, note 2. Aph. 39. कार्यनियमः. Aph. 40. -प्रतीतेः. See p. 344, note 3. Aph. 51. As in Vedānti Mahādeva. See p. 352, note 4. Aph. 57. स्फोटशब्दः, instead of स्फोटात्मकः शब्दः. Aph. 80. तद्वति, instead of इति. Aph. 89. तद्रूप०. See p. 384, note 1. Aph. 98. -मानाभावात्. See p. 390, note 3. Aph. 120. क्रियानिमित्तको. Aph. 123. वैशिष्ट्योक्ततः, instead of वैशिष्ट्यश्रुतेः.

Book VI. Aph. 11. परधर्मापि. Aph. 13. अन्यथात्वमिति, instead of अन्यथानुच्छिन्निः. Aph. 26. उभयोऽप्य०.

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